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Calvinist Contact

A Reformed Weekly

AUGUST 16, 1991/47th year of publication/No. 2269

Religious leaders advise Joe Clark on 'cornerstones' for Constitution

Bert Witvoet

TORONTO — An ad hoc committee of leaders representing various faith communities met last week with the honourable Joe Clark to discuss principles that could underlie a renewed Constitution for Canada. The two-hour meeting took place at the request of Clark, Minister Responsible for Constitutional Affairs.

The ad hoc committee consisted of Christians, Jews, Hindus, Buddhists and Muslims and was chaired by Archbishop Ted Scott, former primate of the Anglican Church of Canada. The group presented a four-page statement to Clark, which had been prepared by Gerald Vandezande, public affairs director of Citizens for Public Justice.

"We are not claiming any superior virtue, knowledge or expertise," reads the ecumenical statement.

"Nevertheless, we believe that...faith and shared convictions about the meaning and purpose of life, about human development, can speak freshly and relevantly to the task you and all of us face."

The statement, which makes an indirect reference to Micah 6:8 ("Do justice, show mercy, walking humbly with our Creator"), goes on to say that the religious leaders "out of religious convictions and tradition advocate a life of service that expresses love for God and neighbours, and compassion for all people."

Five principles

The statement calls upon the

government to base its constitutional renewal on five "cornerstones":

*HUMAN DIGNITY — the right of all people to be treated with love and respect.

*MUTUAL RESPONSIBILITY — the duty of all persons to contribute to the community and the duty of the community to contribute to the well-being of all people.

*ECONOMIC EQUITY — the right of all persons and communities to basic economic resources.

*SOCIAL JUSTICE — the right of all persons and communities to full participation in the life and decision-making of their country.

*ENVIRONMENTAL INTEGRITY — the duty of all persons and communities to practise responsible stewardship.

What stands out in these "cornerstones" or principles, according to Vandezande, is the emphasis on rights and duties, on persons and communities, on justice and equity. The statement sees mutual respect and mutual responsibility as ways of linking diverse communities and distinct societies within Canada.

Vandezande believes that the principles embedded in the ecumenical statement to Clark will help set the framework for such sticky issues as Quebec's right to be a distinct society and the natives' right to just treatment and self-determination. He hopes that the statement will "heighten the consciousness of people that governments must dispense justice to communities as well as to persons."

See ECUMENICAL—p. 2

Christian farming association brings together Canadians and Romanians



Bill Van Huizen's Niagara Region homestead

Photos: Alison de Groot

Alison de Groot

BEAMSVILLE, Ont. — Dumitru Gaidargi is in Canada to learn how to make money in farming after years of managing one of Romania's tightly controlled state farms.

Gaidargi, who has his degree in horticulture, is part of a family farm apprenticeship program organized by the Christian Farmers Federation of Ontario, based in Guelph. The program is helping nine Romanians spend six months in Ontario learning about free market farming.

In Romania, Gaidargi managed a 200-hectare (500 acres) farm growing table grapes. His farm employs close to 300 workers during the harvest and everything was controlled by the state. According to Gaidargi, "The state told us when to pick and even if the grapes were not ready, we would pick."

However, since the death of Nicolae Ceausescu in 1989, 45 years of communist rule came to an end as did the agricultural co-operatives under which farming was conducted.

Gaidargi, 37, now hopes he will soon have his own farm and says he expects the government to begin giving back to the people the land he works on in the fall of this year.

Here in Canada, Gaidargi says he is learning about marketing and equipment, like small tractors, picking machinery and aluminum ladders.

"In Romania they lug heavy steel ladders around all day," says Bill Van Huizen, the owner of the Niagara Region peach farm where Gaidargi is spending his internship.

Van Huizen is a member of the local Christian Reformed community and is providing Gaidargi with room and board and a small wage as part of the program.

Van Huizen is taking Gaidargi through the family farm system first hand, from the harvest to the Toronto markets and Gaidargi says he's learning a lot.

"Our biggest problem is equipment," he says. "We have good land and good weather but we need better equipment."

Gaidargi already knows one marketing tool he can use to get Western Europeans interested in Romanian grapes and wines; his crops are grown



Van Huizen (l.) and Dumitru Gaidargi harvesting peaches in the orchard.

without chemical fertilizers or pesticides.

"Quality is the first job," Gaidargi says with a smile, admitting that he borrowed the phrase from a Ford commercial.

Although he misses his wife, Mirela, his daughter, Andreea and his son, Razvan, Gaidargi says he's grateful to have had the chance to come here. "I can see that you can have a farm and live well. After [the Revolution] I wasn't sure what it would be like, but it will be good."

Thinkbit:

Overheard in a reader's home: One teenaged son to another: "Go see Terminator II. It's an excellent movie. Just good clean violence."

In this issue:

"Brave Pup and the Teddy Bear Lady" is a story for the whole family . . . pp. 12-13
Canadian chaplains do a healing work in a hurting world . . . pp. 14-15
Has God's time for a counter-culture church come? See Murray Moerman's answer . . . pp. 17-18

Redeemer college tries to disentangle itself from financial web

Bert Witvoet

ANCASTER, Ont. — Redeemer College has issued a news release that tells its constituency that the accounting firm of Ernst & Young was asked to investigate the failure of the Brookview Trust. The trust was to have generated more than \$2 million in one year, which would have allowed the college to offer Christian post-secondary education at a cost comparable to that of public universities.

The report by Ernst & Young is not available to the public, says Redeemer's public relations officer Rick De Graaf. He explained that the report contains information the college is legally bound to keep secret, such as the identity of the trustees of the fund and the name of the company in which the fund briefly held shares.

Another report by the firm Bakker & Atamanuk, which reviewed the Ernst & Young report for the executive committee of the college, is not available either for similar reasons.

Calvinist Contact has since learned

that the company in question is Vista Holdings, an Ontario investment company registered on Feb. 22, 1990. The Toronto registry shows that the director of the company is a financial officer at Redeemer College, Gilbert Langerak, and that the address is 777 Highway 53 East, Ancaster, Ont., the same address as Redeemer College. Two other officers of the company were Dick Kranendonk and William Smouter. They have since resigned from the board of Vista Holdings. Both of them were trustees of the Brookview Trust, which is now defunct, and both are the top financial officers at Redeemer College. Ironically, Kranendonk lives on Vista Crt. in Hamilton and Smouter lives on Brookview Crt. in Ancaster.

Vista Holdings is a legitimate investment company which was started to attract teachers to the Christian schools and college in the Hamilton area by offering mortgages at reasonable rates, says board president Al Dreise.

See REDEEMER—p. 2.

Redeemer reviews financial management

...continued from page 1.

Redeemer College explains in its release on the failed Brookview Trust that the assets deposited into the trust were "a minimal amount of cash" (only \$100) in order to open an account with a chartered bank. The \$2 million which the trust hoped to gain by the end of the year was to come from the sale of a large block of shares in a private company (Vista Holdings).

These shares were expected to go up in value, says De Graaf. The trustees (Kranendonk, Smouter *et al*) of Brookview Trust had been invited by the private company (Vista, run by Kranendonk, Smouter *et al*) to borrow money from it at interest and to use that money to buy shares in that same company.

However, says the news release, "during the period that the Trust was functioning, the economic condition in Ontario deteriorated."

De Graaf fills in the following: "There was a protective clause in place that if the shares would fall below the value at which they were purchased plus the cost of interest, the company would take them back at no loss to the trust." This is what happened at the end of May. He added that when the trust account closed there was \$56 left over.

De Graaf reports that the company from which the

shares had been bought is still solid and that the shares have not fallen much since May.

The college further indicates in its release that its board of governors had placed total reliance on the four trustees of the trust, two of whom were administrative officers at the college. "In hindsight, an error was made," says the statement, "in a premature publication of reduced tuition, food and housing costs which the Board of Governors would not have made had they known that the income for the Trust was to come from the sale of common shares which were projected to rise in value."

Financial pressure

Part of the problem was that the campaign to reduce the cost for students was based on what proved to be speculation, de Graaf admits. He traces it to an eagerness to solve some of the college's financial difficulties.

"The college is under pressure to reduce its debt of over \$17 million, which at the present time we are merely servicing," he says. To make the running of the college more efficient a significant increase in enrolment is needed.

With a student/faculty ratio of 1 to 11 (compared to 1 to 17 at Calvin College in Grand Rapids, Mich.) and with student residents under-utilized the college was not getting the most out of its

facilities and resources, says De Graaf.

In spite of the Brookview Trust failure and probably because the board has decided to hold the lid on tuition, allowing an increase only in the cost of food and housing, De Graaf says that there is good evidence that the enrolment will be up by 40 per cent this coming year (from 340 to 495 students). Such an enrolment would bring the school close to its point of maximum efficiency.

The cost of tuition, food and housing for 1991-92 is \$7,700 instead of the projected \$5,990 before the failure of the Brookview Trust.

Faculty response

Several members of the faculty contacted by *Calvinist Contact* expressed their great frustration with the financial management of the college and the way the Brookview Trust failure was misrepresented. One said he was "hopping mad"; another, "livid"; yet another, "I am heartsick about it." One said, "there is not much confidence among the faculty in the present financial administration of the college. The faculty hopes that the board of governors will set it

right to restore some integrity to the college."

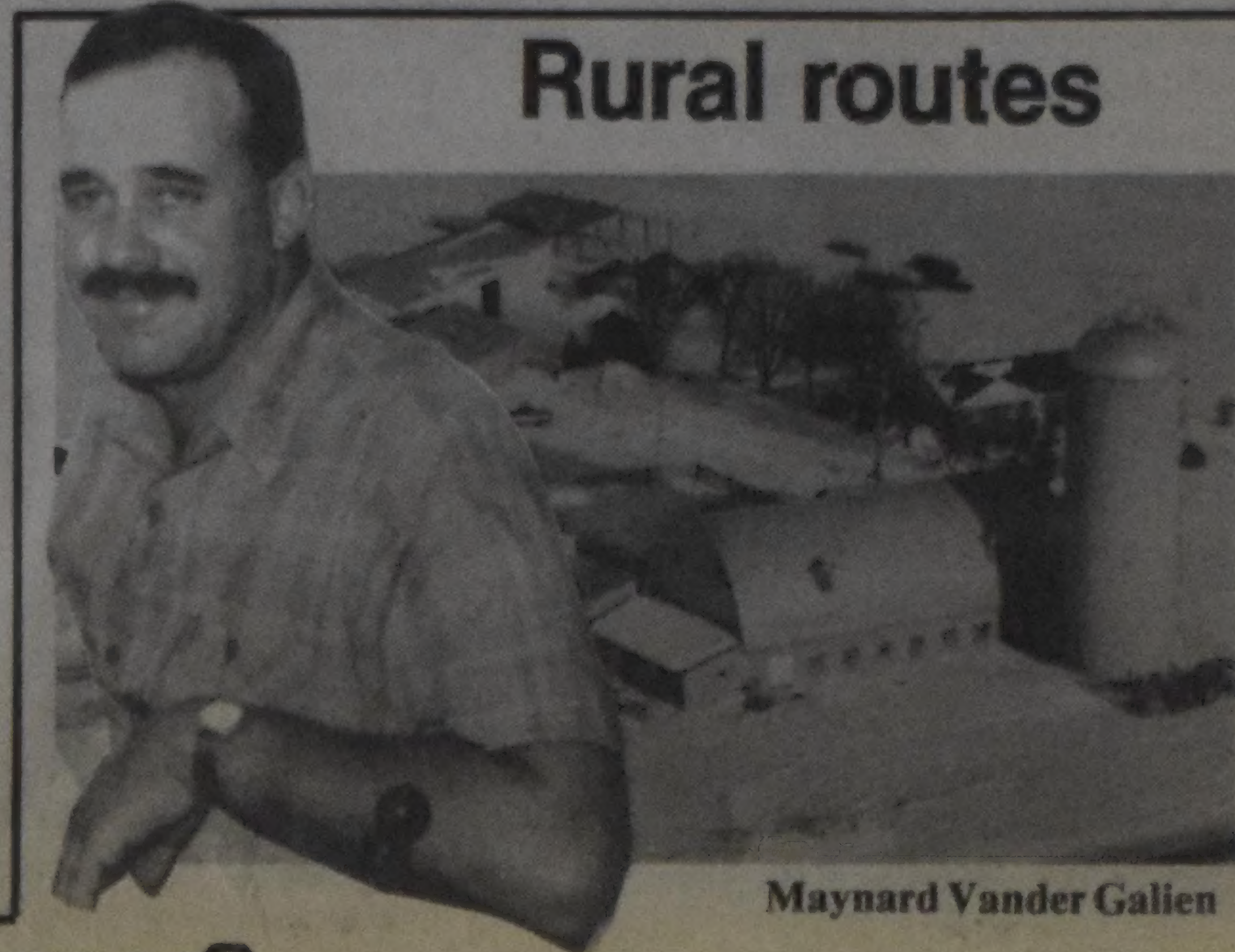
At the same time the hope was expressed that the supporting community would keep in mind that the faculty's frustration is expressed in the context of a general enthusiasm about the mission of Redeemer College.

Board president Al Dreise told *Calvinist Contact* just before it went to press that President De Bolster and Vice-President Cooper in consultation with the executive committee of the board have announced to the faculty that 1) Kranendonk's responsibilities will be shared with an ad hoc committee of three outside persons; 2) there will be a

review of the financial management of the college and of the duties of Kranendonk and Smouter; 3) the committee will submit a report to the board of governors at its November 23 meeting; 4) during this time of review Kranendonk will not use his title of Vice-President of Administration of Finances.

"We are awfully sorry for what has happened," says President De Bolster. "I should have asked more questions. Is the money there? But I didn't. I have to count a lot on the advice that people give me when it comes to financial matters."

Rural routes



Maynard Vander Galien

Are you a farmer?

My seven year-old city niece, Nadia, who spends five weeks each summer on our farm, was helping me feed the young calves one evening when I asked her how she would describe a farmer to her city school friends back home. My little helper pondered that question for a moment or two and then exclaimed, "Someone who likes animals and who drives a tractor...and milks cows!"

How would *you* define a farmer? A man with rough hands and a weather-tanned face who always wears a cap outdoors? A person who loves working with nature? My desk dictionary defines a farmer as "one who operates a farm." But that doesn't tell us very much, so I asked Census Canada '91. They told me that anyone who produces \$250 or more of agricultural products is classified as a farmer.

\$250 does it

"Does that mean that someone living in a town or city who has a little garden in which he or she can grow 50 watermelons or pumpkins and sell them for \$5 apiece could be classified as a farmer?" I asked Census Canada.

"Yes, that's quite correct, sir. In 1986 a census farm was defined as a holding with sales of agricultural products of \$250 or more. And this year for the first time in the history of census taking, farm women are counted in."

"About time!" I said. "Farm women have historically held their own on the farm. They have worked in the barns, on the fields, driving equipment, running farm errands and still managing to do housework and almost single-handedly raise a family."

It is interesting to note that there is a decline of eight per cent in the total numbers of farm operators in Canada between 1981-1986, while the number of female farm operators rose by eighteen per cent. The business of agriculture is rapidly changing from being predominantly male to a more balanced male and female enterprise.

There is a discrepancy as to the number of farmers or farm operators in Ontario. According to the 1986 Ontario Agricultural Statistics there were 72,000 census farms in Ontario. Yet 118,000 Ontario farmers filed a federal income tax return last year. And fewer than 25,000 farm operators belong to a general farm organization such as the Ontario Federation of Agriculture (OFA) and the Christian Farmers Federation of Ontario (CFFO).

Now Ontario Agriculture Minister Elmer Buchanan is proposing stable funding for Ontario farmers. Under Buchanan's proposal all Ontario farmers would be required to belong to a general farm organization (GFO) and pay a mandatory membership fee. They would retain the option of belonging and directing their contributions to one of the eligible GFOs.

That means Ontario farmers could soon need a registration number to qualify for government programs and they would pay a fee towards stable funding of general farm organizations.

Many farmers will not agree with Mr. Buchanan's proposal that all farmers be registered and contribute to a general farm organization. But ask yourself this question: Why are only 25,000 farmers involved in farm organizations which help improve the agriculture business while 118,000 farmers or so-called farmers profit from their work?

Oh, and how would I define a farmer? Someone making \$250 or more annually from agricultural products? No. Until Mr. Buchanan gets all farmers involved and registered, I think I'll go along with Nadia's definition for now. It reminds me of someone I know....

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes a farm and food column for local papers.

Ecumenical committee seeks bulwark against

...continued from page 1.

The statement does not represent everything Vandezande himself would like to say. But it serves as a common foundation, he says, which will help to forge unity at a time of crisis. He hopes to be able to say more on behalf of CPJ.

Vandezande was very pleased that the group could meet with someone like Joe Clark. "Clark does not hold to the individualistic view of liberalism," says Vandezande, adding that liberalism as a philosophical view is espoused by all major political parties in Canada, even the Reform Party. "Liberalism has always declared religion a private matter," he says.

According to Vandezande, the meeting with Clark went very well. Clark is a practising Catholic, he says, who understands the importance of groups and communities. He has for some time now talked about the need for Canada to be "a community of communities."

Clark is also one of the few politicians who recognizes the need for a statement of values, says Vandezande. In a recent speech Clark indicated that

before Canadians can reach agreement on a just division of powers they need to agree on a framework of values.

The 10-person committee that met with Clark consisted of: Dr. Muhammad Ashraf — director, Islamic Society of North America - Canada Office; Dr. Stuard E. Brown — general secretary, Canadian Council of Churches; Dr. Doobay — president Hindu Vishnu Temple, past president Canadian Council of Hindus; Dr. William Janzen — director, Ottawa office, Mennonite Central Committee; Archbishop E.W. Scott — (chairperson) former primate, Anglican Church of Canada; Rev. Brian C. Stiller — executive director, Evangelical Fellowship of Canada; Dr. Suwanda Sugunasiri — president, Buddhist Council of Canada; Mr. Wilber Sutherland — president, IMAGO; Father Alexandre Tache, O.M.I. — general secretary, Canadian Conference of Catholic Bishops; Mr. Gerald Vandezande — (secretary) public affairs director, Citizens for Public Justice.

Pressreview

Carl D. Tuyl



While the backbenchers busy themselves with kissing babies, opening country fairs with patriotic speeches, visiting nursing homes and shaking hands with one and all, serious government business goes on without let-up. Finance Minister Don Mazankowski goes to bed with his pocket calculator under his pillow. He is counting the GST-take which, some sources say, is running way over the expected \$1.642 billion per month, but which the finance department maintains is disappointing.

So far, according to Mazankowski's calculator, \$6.3 billion has come into the Ottawa till. That's the good news; the bad news is that the federal government's deficit for the first two months of the fiscal year almost tripled from the same period last year as the recession cut corporate tax revenue and boosted spending on welfare and unemployment insurance.

Health Minister Benoit Bouchard drew a line in the sand and warned the tobacco industry not to resume its advertising after a court ruled that the ban on that kind of advertising was unconstitutional. The government has appealed that ruling. And then there was Justice Minister Kim Campbell who in impeccable French defended Canada's East Coast fishing rights against the French, who claim that their possession of the tiny islands of St. Pierre-Miquelon justifies a French 200-mile zone which would extend to the outer limits of Canada's area of coastal jurisdiction.

In an impressively eloquent plea Ms. Campbell argued before an international court that geography is the rock upon which the law of maritime determination is based. While all this was going on the U.S. Coast Guard seized Canadian fishing vessels in southeastern Alaskan waters. Will Ms. Campbell be as eloquent in her defence of West Coast fishers against Uncle Sam? Stay tuned.

If there wasn't enough worry among Monsieur's cabinet, there came Glen Kealy like a vengeful accusing denizen from some nether world. The guy was a steady customer at the J.P. offices in Ottawa and was always more or less politely shown the door by the Justice of Peace on duty. But while that official was on a coffee break Mr. Kealy hit upon the stand-in J.P., Ms. Coulter, who lent him an ear.

For seventeen days! The result was that Ms. Coulter found sufficient evidence to allow Kealy's charges of conspiracy to defraud the government and obstruction of justice against 13 top-level officials to stand. That decision sent shockwaves around the world and generated a decline in the Canadian dollar as investors got nervous about a potential political scandal.

Immigration Minister Bernard Valcourt had coffee with External Affairs Minister Barbara McDougall and the two decided to let Mrs. Mandela visit Canada. Mrs. Mandela is appealing her six-year jail sentence in South Africa. Speaking about jail sentences: a certain Kevin John Allen of Kingston certainly lost out when he appeared before Judge P.E.D. Baker. Baker gave Kevin four months in the clink for stealing five dollars. Not one to fool around with, that Judge Baker.

Deacons and charitable institutions across the land can expect any time now a panhandling letter from Mr. Lucien Bouchard whose Bloc Quebecois is flat broke. A fund-raising membership campaign will take place in the autumn. All who are interested in breaking up our country are asked to give generously. Partly because of Mr. Bouchard's political stance, 29 per cent of all Anglophones and 41 per cent of Anglophones aged 18-24 plan to leave Quebec within the next five years, according to a recent poll.

Kingston's *Whig-Standard* knows the Queen's University high-brow academics to whom the government has turned again for assistance and guidance in the constitutional process. Reaction to this "Queen's Mafia" has not been favourable and several of Canada's most respected historians say that the government's reliance on these experts from Queen's could doom the current negotiations to another Meech Lake-style

failure.

There are also wise men from universities in the United States who blame the greenhouse effect on cows. These learned people spent \$300,000 to find out that a cow belches 100 to 200 litres of methane a day. There are about 1.2 billion of these animals around in the world. What a business opportunity for anti-acid producers.

There has been a major shift on the world's political stage. We were used to the presence of two super powers. One of those super powers has now been defrocked as it became evident that its economic and technological potential equalled that of Haiti on a good day. The result is that we now live in a world dominated by only one super power. We see, therefore, some heavy sucking up to the U.S. All of a sudden the Arabs *do* want a peace conference and even Israel's Shamir is forced to go along with the proposed peace conference, albeit with a lot of ifs and buts. Ex-super power President Gorbachev is now a full-time fundraiser for his impoverished country where kolbassa has become as scarce as hundred dollar bills in the collection plate. Saddam Hussein hasn't quite got it yet that he lost the war; he keeps making tough speeches as well as fooling the U.N. delegation that is searching Iraq's countryside for nuclear weapons production plants. President Bush warned Saddam that the American Air Force still rules the air above Iraq. That Saddam is becoming a lollapalooza of a headache.

South Africa's interior politics were found to be as stinky as two-week-old garbage. Divide and conquer was the predominant tactic when the government supported the ANC's rival Zulu Inkatha party. Two ministers were assigned the role of scapegoats and were subsequently demoted to fourth level cabinet positions. Ministers in charge of

paperclips, I guess.

Iranian women's clothing may show no more than face and hands in public. In Isfahan, the country's second largest city, police tried to arrest women who were flouting the Islamic dress code. A real honest-to-goodness, full-blown riot followed, with police firing into the air and arresting some 300 people. These police people would have a heyday on Europe's beaches, or for that matter, in any North American city.

No fireworks, no horse-drawn, golden-coach parade, no balcony appearances, no special stamp or any pageantry marked the occasion of the tenth anniversary of Prince Charles and Diana wedding. A low-key bummer, this.

Under the heading NOT NICE we report this week that environmentalists opposed to mountain bikes in Arizona's South Mountain Park are planting nails and cactus spines on the park's trails. But then again under the heading NICE we make mention of the fact that Moscow is getting a replica of the bronze statues of a

mother duck and her eight ducklings that Raisa Gorbachev saw in the Boston Public Gardens during her visit there. Mrs. Bush presented the statues as a gift from the children of the U.S.A. to the children of the Soviet Union during the summit.

People who want to get important jobs in our country must prepare themselves to be bilingual. Witness this story: A man saw a boy in danger of drowning at the beach. He ran to the lifeguard on duty and alerted him.

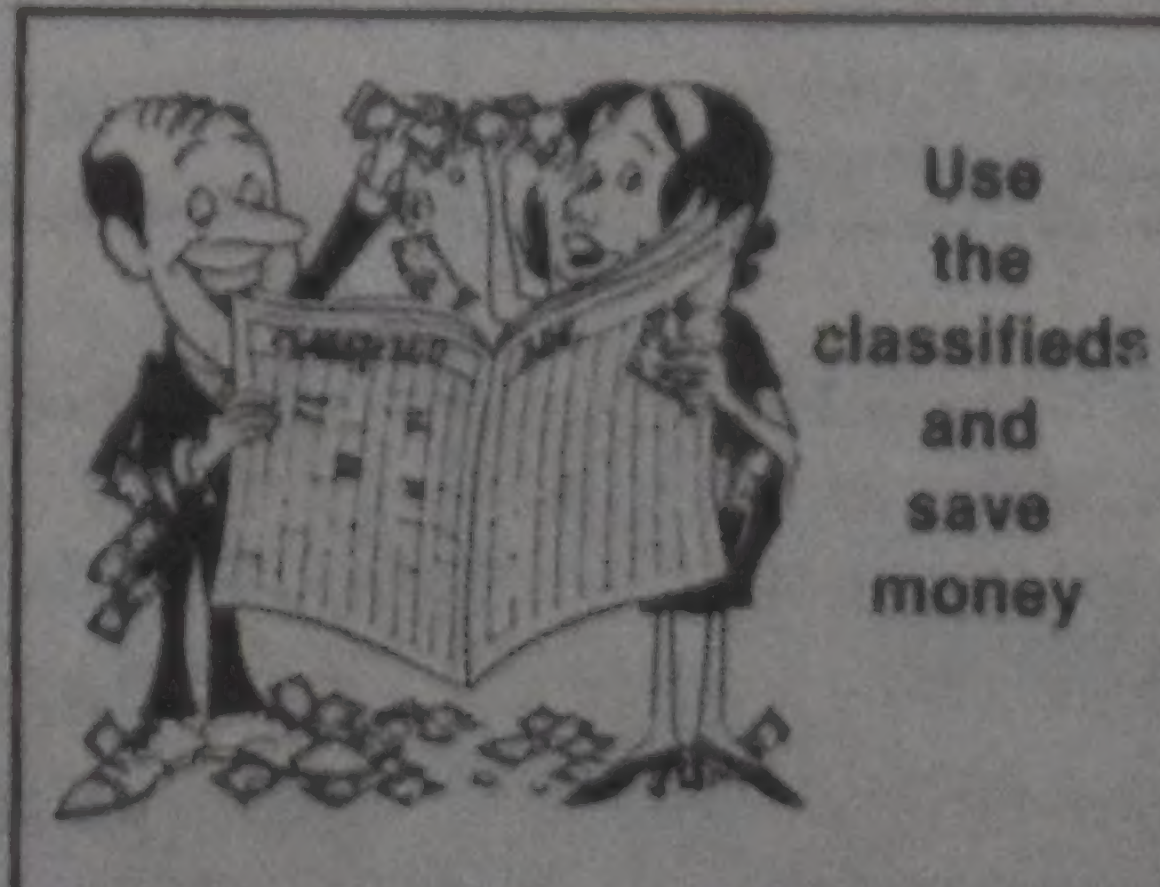
"You're not getting me in that water" was the lifeguard's reply.

"Why not?" the man asked. The lifeguard answered, "I can't swim."

"Well, my goodness, then how did you get this job?" asked the man in amazement.

The lifeguard answered: "I'll have you know that I'm bilingual."

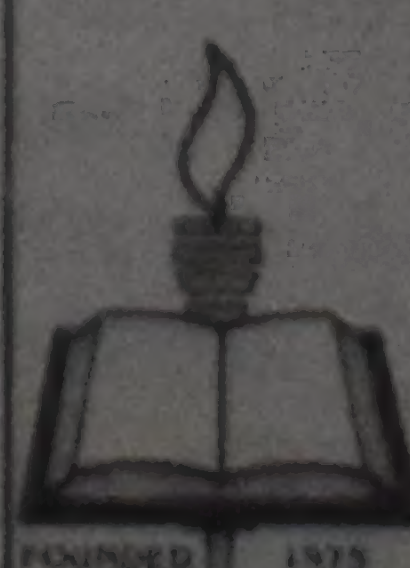
Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.



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Let Redeemer College redeem itself

Nobody likes to go through an experience like the one Redeemer College has just gone through this summer, when it discovered that an elaborate scheme to earn more than \$2 million fell into the abyss of the recession. Or did it fall into the pit of greed? One may assume that the name Brookview will not be enshrined in the historical annals of the college or commemorated on a plaque in the halls. If there is a brook on the campus, the administration might like to obstruct a view of it from now on.

The official statement by the college says that in hindsight "an error was made in a premature publication of reduced tuition, food and housing costs which the board of governors would not have made had they known that the income for the trust was to come from the sale of common shares which were projected to rise in value." It's a very, very soft statement which is intended to minimize the mistakes made at the college. It serves to protect the college from unnecessary but also necessary blame. It's the kind of statement one can expect from an institution.

Serious questions

Was the mistake noticeable only in hindsight or could it have been predicted with foresight or avoided with insight? Was the error made in the premature publication of an otherwise sound decision, or was the decision to lower the cost itself premature? Was the decision premature or was it foolish?

The board of the college was not aware of the nature of the assets which the trust fund was to generate, we are told. We are also told that no one profited personally or tried to profit personally from the Brookview Trust. We believe those statements. But the news release, which is meant to inform, raises more questions than it answers. For example, why did the board place such total reliance on the trustees of the trust, to the extent that they themselves were unaware of the nature of the promised revenue?

A more serious question must be levelled at the trustees of the fund. Was it right to borrow

money from the same company from which they would buy the shares? Was the temporary increase in value of the shares not caused partly at least by the stir created by their purchase of a large block of shares? Is this not a manipulation of the market? Should a Christian college base an enrolment appeal campaign on what turns out to be a gamble on the stockmarket?

Come clean, please

It appears that the same financial officers who are at the centre of Redeemer College were at the centre of the Brookview Trust and the private company in which the trust held shares, which turns out to be an investment company called Vista Holdings. Members of the supporting community and of the faculty have invested large sums of money in this company. We have also been told by several members of the faculty that they are deeply upset about the way the administration has handled the whole affair. They sense a strong contradiction between what the faculty teaches and what the administration practises.

It appears that the very desire to address the financial pressures of an institution has led Redeemer's leaders to wander from the path of faith, prayer and acts of integrity into the unholy way of impatience and an "I'll-fix-it-myself" kind of mentality.

Far be it from us to condemn anyone for falling into temptation. We all do it from time to time. But let's hope that we learn from these sins (not errors in hindsight) and come clean. How Redeemer College can hope to regain the trust of its constituency without making a fuller declaration of what went wrong and without asking for the resignation of some key people in the front office is a mystery to us.

Perhaps the lesson for us all is that we must not want to grow faster than the Lord wants us to grow. How do we know whether the Lord wants us to grow? By watching him bless good and sound means of growth. The end has never justified the means and never will.

BW

The price of marriage repairs

Somebody phoned in to a radio show about marriage counselling. It's funny, he said, some people think nothing of spending \$12,000 on their son's or daughter's wedding, but they don't want to pay \$50 an hour for weekly sessions to put their own marriage together again. Think of it: \$12,000 for one day of festivities for 100 guests. It's nice, but it's not essential. A wedding is not as important as a marriage.

Of course, behind the reluctance to spend money on marriage counselling lie other deeper reasons. Those could be feelings of anger, resentment, or more than likely, fear. Going for counselling means spending money on painful business. Counselling is truth time and truth can really hurt.

It's worse than going to the dentist. You know you have to or pretty soon your bite will indeed be far more dangerous than your bark.

For a lot of couples marriage counselling is even more essential than going to the dentist. I can imagine some couples never coming near a counselling service on the basis of the philosophy that "if it ain't broke, don't fix it." But there could be more hidden pride in that

assumption than actual wisdom. Couples should as a minimum go to a marriage enrichment program once or twice so that they can discover how finely tuned their marriage really is.

Marriage tune-ups are not all that painful, but marriage repairs usually are. Going for counselling is not an easy thing to get into, but it usually pays huge dividends. Even if your marriage should fail after that, you have the satisfaction of knowing that you gave it a good shot. And you may have learned something about the reasons for the failure. That means an opportunity for personal growth so that all your relationships will become much richer.

It even means that you'll probably end up able to serve the Lord better than before.

Think of it: \$50 a session of necessary pain compared to \$12,000 for one day of fun. Could it be that Solomon had marriage counselling and wedding days in mind when he wrote in Ecclesiastes 7:4: "The heart of the wise is in the house of mourning, but the heart of fools is in the house of pleasure?" Not very likely, when you think of his thousand wives and concubines.

He should have taken his own counsel! BW

Letters

Good poetry touches the soul

The poem by Harry der Nederlanden entitled "Ceremonies" made me cry. It touched a gentle string in my soul as good poetry always does.

As long as you publish poetry by such masters of language as Harry der Nederlanden and others, I'll be reading your magazine for a long long time to come.

Jeannetta Hoekstra
St. Catharines, Ont.

Tuyl doesn't respect Mulroney

Rev. Tuyl sinks to new lows in his quest to tickle funny bones. For some time we have been bothered by his apparent lack of respect for Prime Minister Mulroney by continually referring to him as "Monsieur." One might not like the man or his politics, but at least respect him because of his position and call him by his name.

The closing item in the June 28 *Press Review* hit below the belt, so to speak. We don't think it fitting for C.C. to stoop to such juvenile humour.

Coby Karreman
Christina Pleizier
Ottawa, Ont.

C.C. passes on inheritance of Reformation

We are happy to renew our subscription for two years, adding a vote of thanks to the editor and staff.

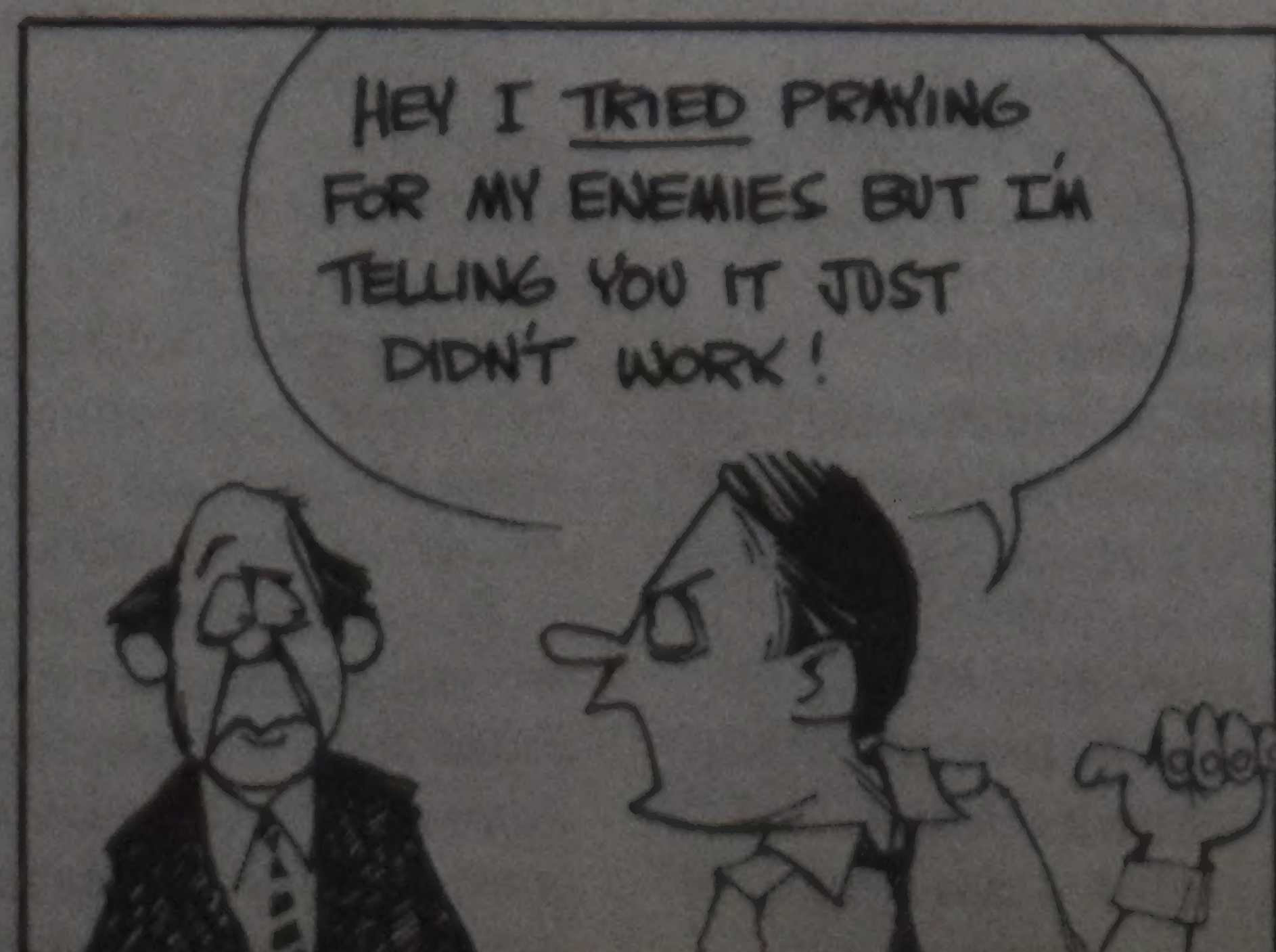
We feel C.C. is particularly helpful to our group of middle-aged and older Dutch-Reformed Canadian people. In our youth we still got a brush of the Kuyperian view of church, state and society in the Netherlands. This was cut short by immigration and a subsequent gradual immersion into North American culture. We missed out on how things continued in the old country and became a kind of enclave in Canada from which we are now emerging.

Your kind and even-handed guidance as evidenced in the pages (editorials, columnists, features) of C.C. is very much appreciated and will, we trust, have lasting benefit for the Reformation inheritors among whom we wish to count ourselves.

As a news-dispensing medium C.C. offers information that often moves us to give thanks to God for his goodness in terms of the continuous building of his Church in Canada and the world.

Henk and Rena Hoornenborg
Smithers, B.C.

BEYOND BELIEF



Representatives are carriers of principles

Nick Loenen, a Reformed Christian MLA in British Columbia, shared his reflections on representation and governing in the article "Representing the people is not to be confused with governing" (C.C. June 7). This was important and helpful because more and more Dutch Calvinists are becoming engaged in practical politics in Canada.

However, as such involvement increases it is important to base it on communal Christian political reflection. And one source for that reflection is our own Calvinist political tradition. This need for Christian thinking in politics can be illustrated with Loenen's discussion of representation.

Loenen's article endorses Walter Lippman's idea of representation taken from *The Public Philosophy*. Lippman says a representative "is entitled — indeed he is duty bound — to keep close to the interests of his constituents...." Or in Loenen's words, the representatives role is to be "an agent of the people who sent us here."

Not an 'agent'

But this idea of the representative as "an agent" was rejected by the neo-Calvinist political leader and thinker Abraham Kuyper as a liberal definition. In *Ons Program*, Kuyper argued that his idea reduced the representative to a "machine" acting under a *mandat imperitief*. The representative must operate "without conscience" and simply reflect the will of his constituents even "against his own convictions." No doubt Mr. Loenen has struggled with this dilemma, too.

But Kuyper also rejected the Burkean/conservative alternative of the representative as a "person of trust." This view, Kuyper argued, reduces voters to children who are restricted to choosing persons of independent wealth and respectable character who, with "greater wisdom and insight," make decisions for the voters. The problem with this view, Kuyper argued, was that the representative doesn't have "a single connection with the voters."

Kuyper founded his own theory of representation on several propositions:

...That there are political principles that are opposed to each other and dispute with each other the governing of the country's future; that, moreover, the electorate is aware in a general sense of the tendency of these principles — through conversations, through readings, through meetings, political writings and through the newspapers — and will themselves, together with political colleagues, form a common position on the direction in which the country's business must be steered; and finally, those who agree will give their confidence only to a candidate of which it is known that he will function as interpreter of this common position (p. 127).

'Carriers of principle'

Representatives, he concluded, should be viewed as "carriers of principle who stand in a 'moral connection' with voters."

In discussing representation, I think we need to build on Kuyper's insight that "belief" is a basic characteristic of all citizens. Kuyper's idea of representation used elements from the two dominant theories but rebuilt them around the Christian idea that faith is basic in politics. Thus the representative became an "agent" of the shared principles of a worldview community, not of the interests of a geographic riding. As agent, the representative acted "in trust" of the shared principles and used them to deliberate on complex and changing policy issues.

Before we object that Kuyper's ideas only made sense in an electoral system with proportional representation, remember that Kuyper designed his theory four decades before the Netherlands adopted proportional representation. In fact, and this is the point, his theory of representation played an important role in reforming the Dutch electoral system and the eventual adoption of proportional representation.

Mr. Loenen should be thanked for raising his dilemma as an MLA. We need to support him and others by reflecting on these questions and applying and rebuilding a tradition of Christian political theory. Such reflection can play an important role in practical politics and the development of a more just society in Canada. This is even more true as Canada faces its current constitutional crisis.

John Hiemstra
Political Science Department
The King's College, Edmonton

News digest

MOSCOW, U.S.S.R. (EP) — More than 4,000 Soviet pastors and lay leaders attended the Billy Graham Moscow School for Evangelism last month, the first such event in the country's history, according to the Billy Graham Association for Evangelicals. Graham organized the event "in response to an urgent and enthusiastic request from church leaders across the Soviet Union," say Graham officials. For over 70 years, evangelicals in the Soviet Union have had virtually no opportunity for formal theological training other than correspondence courses. But with current trends toward openness, that is beginning to change. In addition, say observers, "current political and economic uncertainty in the Soviet Union today has created a spiritual hunger among the people, and provided growing opportunities for evangelism by the churches."

SHEFFIELD, England (WEF) — More than 350 people from sixty countries have registered for an international, inter-media conference scheduled in Sheffield for Sept. 22-27. Conference organizers expect 800 people working in media to attend from 125 countries. This will be the largest international gathering ever held of Christians working in all forms of media — both general and Christian. The conference is being organized by the The International Christian Media Commission (ICMC), an affiliate of World Evangelical Fellowship. The conference theme, "The Word in the World: Communicating Christ Together," forms a backdrop for all the program preparation. As with the 1986 conference sponsored by ICMC in the Netherlands and drawing more than 550 participants, the focus will be on an interactive, "hands-on" conference.

For information contact: Conference Director, ICMC (UK) Office, Fitzwilliam Centre, Fitzwilliam Street, Sheffield S1 4JL, England, U.K. Fax: 44 742 750639.

WINNIPEG, Man. (MCC) — A radical new form of land ownership which could help farmers get out from under crushing debt loads is being proposed by a Mennonite Central Committee (MCC)-supported agricultural concerns group in Manitoba.

The new concept, called land trust, would find debt-ridden farmers transferring title of their land to a community-based trust. The trust would use its non-profit status to obtain grants, low interest loans and donations from a variety of sources to pay off debts owed to banks and other lending institutions. The idea is being promoted by Steward of the Land, an ecumenical group supported by Manitoba's Mennonite, Anglican, Roman Catholic and United churches. The goal of the group is to foster community in rural Manitoba and promote responsible farming practices. Around 85 per cent of the budget is provided by MCC.

Letters

'Common sense' approach will work re: ministers heading church councils/boards

Robert Vander Vennen's article regarding ministers serving as directors of incorporated churches (C.C. July 26) requires some comment.

The article, as well as the Office of the Public Trustee, appear to place great reliance on an 1986 High Court of Ontario decision in the case *Re: Public Trustee and Toronto Humane Society*.

In this 1986 application, the court was faced with a drastic and unusual set of facts where a rather small group of individuals (friends and associates outside the Society) took control of the board of directors of the society and used the society to promote and support, to the extent of some \$250,000, another organization, which organization had non-charitable, political objects and purposes. The court also found irregularities with respect to membership meetings.

Both the Humane Society and incorporated charitable designation churches are subject, in Ontario, to the scrutiny of the Office of the Public Trustee. Any similarity between them is, in my opinion, limited to the fact that they are both engaged in charitable purposes and objects, albeit for entirely different concerns. The nature and manner in which the respective charitable purposes are promoted and effected are so different that it would be unwise and unnecessary to distil any hard and binding rule of law from the court decision and apply it to the churches.

Problem is solvable

Clearly there are some difficulties consequent with the incorporation of churches. I believe, however, that the common procedure of having the local church elders and deacons act in a dual capacity as council of the church and as board of directors for the corporation is quite acceptable. In such cases, the minister can be an ex-officio,

advisory, non-voting member of the board of directors — provided he does so as an advisory member of the board and has no original nor casting vote.

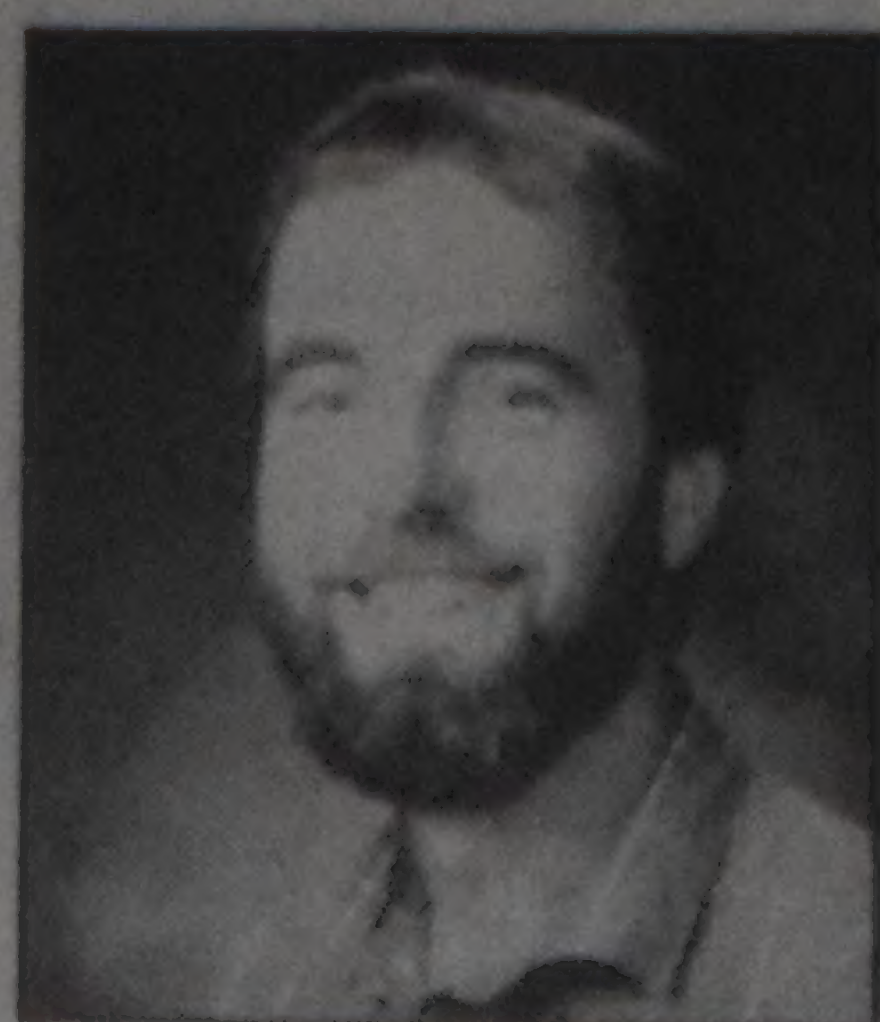
In practical terms, Reformed churches generally (to my knowledge) have used a common sense approach in these matters. Ministers generally absent themselves when their salary is under discussion, and certainly the minister doesn't vote on such an issue. It also makes sense for the minister to abstain from voting on property or financing issues.

The Christian Reformed Church had traditionally taken the position that the minister should ordinarily be the president of council. The law in Ontario would appear to favour that the president of the board of directors of the corporation be one of the *elected* directors rather than an "ex officio" director. If the minister is the president of the council a simple resolution would be to make the vice-president of council the president of the board of directors.

Finally, of course, when council meets it deals mostly with matters that are of no concern to the corporation as such. The corporation is simply the legal entity that facilitates the expedient conducting of business-like affairs such as the entering into contracts, mortgages, purchase agreements, etc. The convenient way of dealing with matters, in my opinion, is to have one group, i.e., church council, deal with these matters, it simply being understood that on some items they sit and meet as the board of directors of the corporate identity. That board should have its own president (one of the elders or deacons) who should normally chair the meeting when matters pertaining to the corporation are being discussed.

W.G. Posthumus
Toronto

REFLEXION



REFLEXION

John Byl

Before going to watch some track and field events at the Ontario Disabled Games, one of my children asked how a blind person could run a 1,500 metre race. At these games, held in Hamilton, Ontario, July 5-6, we had to remind ourselves that blindness does not affect one's feet. Or as the chairperson of the games said about disabled athletes, "It's a specific disability they suffer from. In every other way, they are the very same as anyone else."

Running with a non-blind partner touching the other's arm, or with a small line between them enables those who are blind to run freely. Even more impressive was the 100 metre sprints in which the blind participated. Two callers, one in the middle of the track, and one at the finish line, called out numbers to keep the runners on line; five if the runner was going straight, six if he or she should turn a little to the left, four to go to the right.

At the high jump pit a fellow jumped with one leg while another jumper was blind. The blind jumper would be brought to the bar, take five steps back, run up and jump. He finally knocked the bar off when it was chest high; certainly a lot better than most of us could do!

Benefits of being a spectator

As a spectator it was most interesting to watch the athletes' often record-breaking performances. What would have added to the excitement, however, would have been more athletes and spectators. I spoke with one of the athletes who got "lapped" in a 5,000 metre race. He wasn't too happy. His wheelchair got a flat tire in the beginning of the race but he completed the event anyway, just a little slower than the very fast pace set by the winner. It was neat to witness the announcement of the results for the precision throw and to watch the excitement of a group of athletes with cerebral palsy as they learned who among them had won silver and gold.

The participants competed in four major groupings: wheelchair, cerebral palsy, blind, and amputee; each of these groups had further classes. They participated in boccie, CP slalom, weightlifting, and swimming.

One of the long-range goals for some of these athletes is to participate in the 1992 Paralympics in Barcelona, Spain, but first there would be these Hamilton Games, the Nationals to be held in Brantford, Ontario,

The Disabled Games benefit all of us

August 20-21 this summer and lots of practice and other meets.

Expanding role

Games for the disabled began immediately after World War II. Sport was used as a rehabilitation tool for the many injured war veterans. The first major sport event for the disabled was an archery competition in Stoke, England, in 1952. The first paralympics were held in Rome in 1960. In 1972, in Canada, Eugene Reimer, a disabled athlete, was named Canada's Male Athlete of the Year. In the Paralympics, held in Korea in 1988, Canada finished fourth overall among 66 participating nations.

As I watched an obese grounds-keeper on a riding lawn mower, I had to think that, in a way, he was more disabled than many of the athletes. The physical condition of most of these disabled athletes puts many of us able-bodied spectators to shame. It makes one think that many of these events could be held with or simultaneous to non-disabled games. The blind high-jumper could easily have jumped with non-disabled athletes. He would not have gone as high as the others, but he could have been awarded a gold medal for jumping with his disability — and it would have been a good experience for all athletes involved.

Recently at a local school, a wheelchair athlete was given the right to participate on the track and field team. Some adjustments were made for the safety of all the participants, but they are doing it and it works.

'Do it!'

If you have an opportunity to watch an athletic event for disabled athletes in your area, go for it. If you are disabled or not, get involved. If you are in charge of athletics at schools or in your community, think creatively and integrate all people into your program. Though we may long for the day when we will receive new bodies, these athletes remind us that in spite of disabilities, we are called to enjoy and care for this world in the best way we can — whether it be through athletics, aerobics, jogging or walking. To borrow a line from Participation: "Do it!"

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

War memorials and commemorations evoke sobering, necessary thoughts

[Re: Carl Tuyl's biographical short story "Born Again!" about the Nazi concentration camps (C.C. Jan. 19) and his remarks about a March 1991 reunion of his Princess Irene battalion.]

As a member of our Canadian Armed Forces I was posted to Germany for three years. As a person on holidays I managed to see the Nazi holding pens in northern France and the spot in Drenthe, the Netherlands, where another stood. I also went through the concentration

camp at Dachau and went to Flanders' Field.

As a soldier, I went to and was part of the 30th anniversary ceremony of the Dieppe raid during the Nijmegen march. We also stopped at war cemeteries near there for ceremonies. So I think I understand what it was like during those years.

But two things I always wonder and think about: how Satan and a few people could control a whole nation like that; and how our Saviour Jesus suffered, and what he

said on the cross about forgiveness.

Although Satan has a big bag of tricks and uses them over and over again, what the Nazi police, soldiers and doctors did would never be allowed in Canada. I know because if it were, all our young soldiers buried [in Europe] would have died for nothing.

J. Vording
Woodstock, Ont.

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Cinema/Media

Naked Gun 2½: The Smell of Fear

Rated PG

Stars Leslie Nielsen, Priscilla Presley, George Kennedy, O.J. Simpson, Robert Goulet
Written by David Zucker and Pat Proft

Directed by David Zucker

Though Canadian-born actor Leslie Nielsen spent much of his career doing dramatic

roles, he has built his reputation in recent years on his comic abilities. He gained fame particularly after the 1980 release of *Airplane*, the off-beat, pun-laden spoof of the then popular airport disaster films.

This current movie, its predecessor, and the short-



lived television series *Police Squad* (all starring Nielsen as the dim-witted and oblivious Lt. Frank Drebin), contain the same kind of humour that

Airplane had.

This type of comedy is funny the first time because of the verbal or visual incongruities it sets up; but after viewers get to know the set-up they can anticipate the gags, taking the punch out of all but a few of them — and making the attempts at humour appear merely dumb.

In other words, the folks who made this film, including Nielsen, should have quit while they were ahead. While the plot this time has taken on an

admirable (if fashionable) environmental twist, the screenplay on the whole comes off as the product of a couple of middle-aged adolescent boys who forgot to grow up.

It simply isn't worth sitting in the theatre for two hours in order to experience the few funny lines in this misguided (and sexist) movie. I can think of at least a hundred ways to more profitably spend a beautiful summer afternoon or evening.

Ontario judge rules against bookstore owner for selling obscene rap album by 2 Live Crew

LONDON, Ontario (EP) — A judge recently found a London, Ontario, bookstore owner guilty of peddling obscenity when he sold the 2 Live Crew album *As Nasty As They Wanna Be*. The judge's decision follows similar decisions made by judges in the U.S. which have caused the album's removal from many music store shelves here.

The album is just "dirty sex for the sake of dirty sex," said Judge John Menzies of Ontario Court, provincial division, in his written decision. Menzies explained that he's "most mindful that vulgarity and crudity do not necessarily amount to obscenity," but the album exceeds Canadian community standards of decency and is obscene, the judge found.

"In my view, the most distressing feature of the message of *Nasty* is the degrading and dehumanizing treatment of women," he wrote. "The theme is repetitive, loud and disgusting."

Menzies found Marc

Emery, 33, guilty of selling obscene material and gave him 12 months probation. In the same ruling he dismissed Emery's application to have Canada's obscenity laws struck down. Emery's attorney had argued that the laws violate the Charter of Rights and Freedoms because they are too broad and vague.

The case went to court largely because of the work of Florida attorney Jack Thompson, who spearheaded efforts to have the album removed from U.S. music stores.

Thompson said, "I just got off the phone with a reporter in Ontario and he said, 'Why are you bothering us here in Canada? Why don't you stay in the U.S.?' I said, 'The children above the border are not any less precious than those below.'"

He concluded, "The definition of 'my neighbour' doesn't stop at the border of this state or this country."

(See page 9 for another story on 2 Live Crew.)

Regarding Henry

Rated PG

Stars Harrison Ford, Annette Bening

Written by Jeffrey Abrams

Directed by Mike Nichols

This is a film about a conversion — though not in the ultimate sense.

The old joke about sharks greeting instead of eating the lawyer who fell overboard applies to barristers like Henry, the title character. He's consumed by his intent to claw his way to the top of the law firm begun by his now-dead father and a partner. Henry has nearly reached the summit but he hasn't been particularly careful about whom he hurt, ignored, lied to or bullied — wife, daughter, clients, juries, fellow lawyers — to get there.

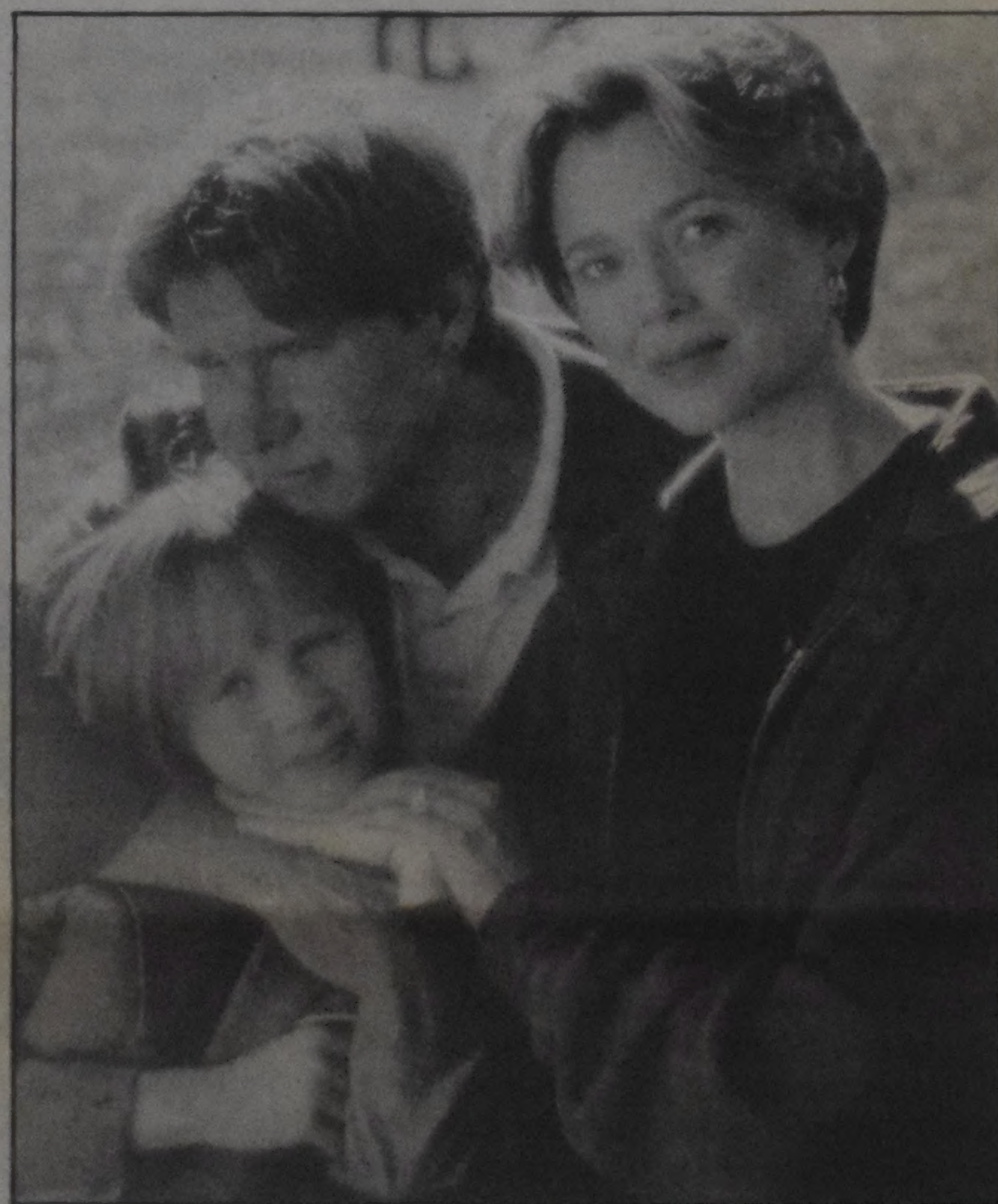
Then one night, which starts out ordinary, Henry walks out of his opulent Manhattan apartment to pick up some cigarettes down the street. The store is being robbed, he realizes too late.

He takes a bullet to the head. He survives, with brain damage: he must learn again to walk, talk, think clearly, and then do more significant tasks. In an instant, he has a different life.

But the drastic change is not just physical and mental (and, in fact, the film spends little time on Henry's rehabilitation). The story rightly focuses on the emotional and value changes (call them spiritual, though the film is afraid to) that occur when sophisticated Henry is forcibly brought back to such basics as re-learning to tie his shoes.

Who was that man?

Henry gradually finds evidence of the kind of person he had become and he doesn't much like, or even understand, that person. His mental capacity is now somewhat impaired; he tends to make a fool of himself in the eyes of his former colleagues. But his sense of integrity and childlike wonder (both of which he perhaps had once and lost on



the way up) have become sharp and clear.

The interesting thing about *Regarding Henry* is that, having such a predictable and potentially sentimental plot, it should be a lousy movie. But the high quality of the acting and directing turn what could have been the tragedy-tear-jerker-of-the-summer into a rather affecting film which promulgates such values as fidelity, family togetherness,

honesty and contentment with one's lot. It is those things which "redeem" Henry (and his family).

It is unfortunate but hardly surprising that this film is unwilling to deal with the spiritual dimensions and implications of Henry's tragedy and transformation. That could have made it not only affecting but gripping and ultimately meaningful as well.

Little Richard a changed man

LOS ANGELES, Calif. (EP) — Rock music pioneer Little Richard, known for his flamboyant homosexual antics and drug use, says all that is behind him now. "I don't practise any of that anymore," he told *USA Today*. "It's over. God saw fit to let me come out of all those things. I believe

God intended men to be with women, and women to be with men." A former Seventh Day Adventist preacher, Little Richard is comfortable with a career in rock music. "I'm a rock 'n' roll singer," he notes. "Music is my living. God is my lifestyle."

seven on *Billboard* magazine's "adult contemporary" and "contemporary hit radio" charts for the week of July 4. The video for the song is in regular rotation on VH-1, and has been among the top 10 videos on the cable music video station.

'Crossover' music hits top secular charts

NASHVILLE, Tenn. (EP) — Following a trail blazed by Amy Grant, Christian recording star Michael W. Smith is enjoying crossover success in the secular music market. His first single with Geffen records, "Place In This World," is moving up the charts and was listed at number

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Church

Marian Van Til, page editor

Translators face challenges of faithfulness, comprehension, style

NEW YORK, N.Y. (EP) — The words are "holy." The phrasing is much-loved. The stories are ancient. And these people want to change them. The Bible translator has a tough job.

Dr. Barclay Newman, chief translations officer of the American Bible Society and head of the translation team for the Contemporary English Version New Testament, published earlier this summer by the American Bible Society, says that sometimes the message of the Scriptures does not get through to people because some very familiar words may be hard to understand. People expect words like "grace" and

"justify" in Scripture, but don't always know what they mean.

A natural, contemporary, understandable rendering of the Scriptures is the chief aim of the Contemporary English Version (CEV), said Don Johns, another member of the translation team. "It's hard to come up with phrasing that is the least misunderstandable," he commented. "Some things are perfectly good English, but subject to misunderstanding."

"The translator's most difficult job is that of restructuring — bringing the meaning of the Greek or Hebrew text into English in such a way that the English style is creative, clear, and

natural," said Newman.

The CEV translators worked as a team. They did the initial drafting individually and then critiqued one another's work. After several rounds of review, evaluation and adjustments, drafts were referred to other reviewers for further refinement. Faithfulness to the original languages is a chief goal of any translator, said Robert Hodgson, another member of the team. And the Team knows that the words and the phrases of the Bible are much loved and quoted.

"But languages, especially modern languages, don't stand still," Hodgson said. "The English language does flip-flops, as words come into being

or go out of use; as we develop new criteria for style and comprehension."

"Our work really beings where other translations leave off," added Newman. "We have to seek the best way to say this to meet the needs of our audiences." To do this, he explained, the translators made a careful study of how words are used in contemporary speech.

For instance, in John 1:1, traditional translations read "In the beginning was the Word." Readers unfamiliar with the theological connotations of "word" will not know the reference is to Christ as one who existed before the world. So the CEV renders the text "In the beginning was the one who is called the Word."

Subtleties

Little changes are sometimes needed to make a reading more contemporary. The reference to the "litter" of Solomon

(meaning the grand chair on which he was carried; Song of Solomon 3:7) would conjure up trash-related images in the mind of the modern reader.

The team recognized that much of the contact people have with the Bible is by hearing it read aloud in their churches. Too many unaccented syllables in a row, sentences that are too long or that place the verb too far from the subject may be misunderstood, especially if the reader is not skillful, Newman said. So in arranging the final translation, the team attempted to produce a text that would be clear, even if pronounced by an unskilled reader.

The team concluded, for example, that the biblical exclamation "O Lord" at the beginning of a sentence might sound profane, so they moved the nouns used to address the Lord to the inside of the sentence.

Family, not church, should teach children about God, says psychologist

GLORIETA, N.M. (EP) — The family, not the church, is the institution God has established to teach children about faith, according to a Christian psychologist and minister featured in a *Baptist Press* story by Mark Wingfield.

Harold Hime, national leader on youth and family services with the Southern Baptist Home Mission Board, led a seminar on biblical models of family during the first school of Evangelism and Church Growth at Glorieta Baptist Conference Center.

The family, he said, is God's primary institution. "The purpose of the family is to live out the will of God. The purpose of the church is to equip the family to live out the will of God."

Deuteronomy 6:6-7 is the basis for this statement, Hime said. That passage says: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up."

Jews have done an excellent job of teaching their children, he said, but many Christians have read the New Testament to the neglect of the Old Testament. Like the Hebrews who lost the book of the law, Christians have "lost the book" on the biblical model of family, he added.

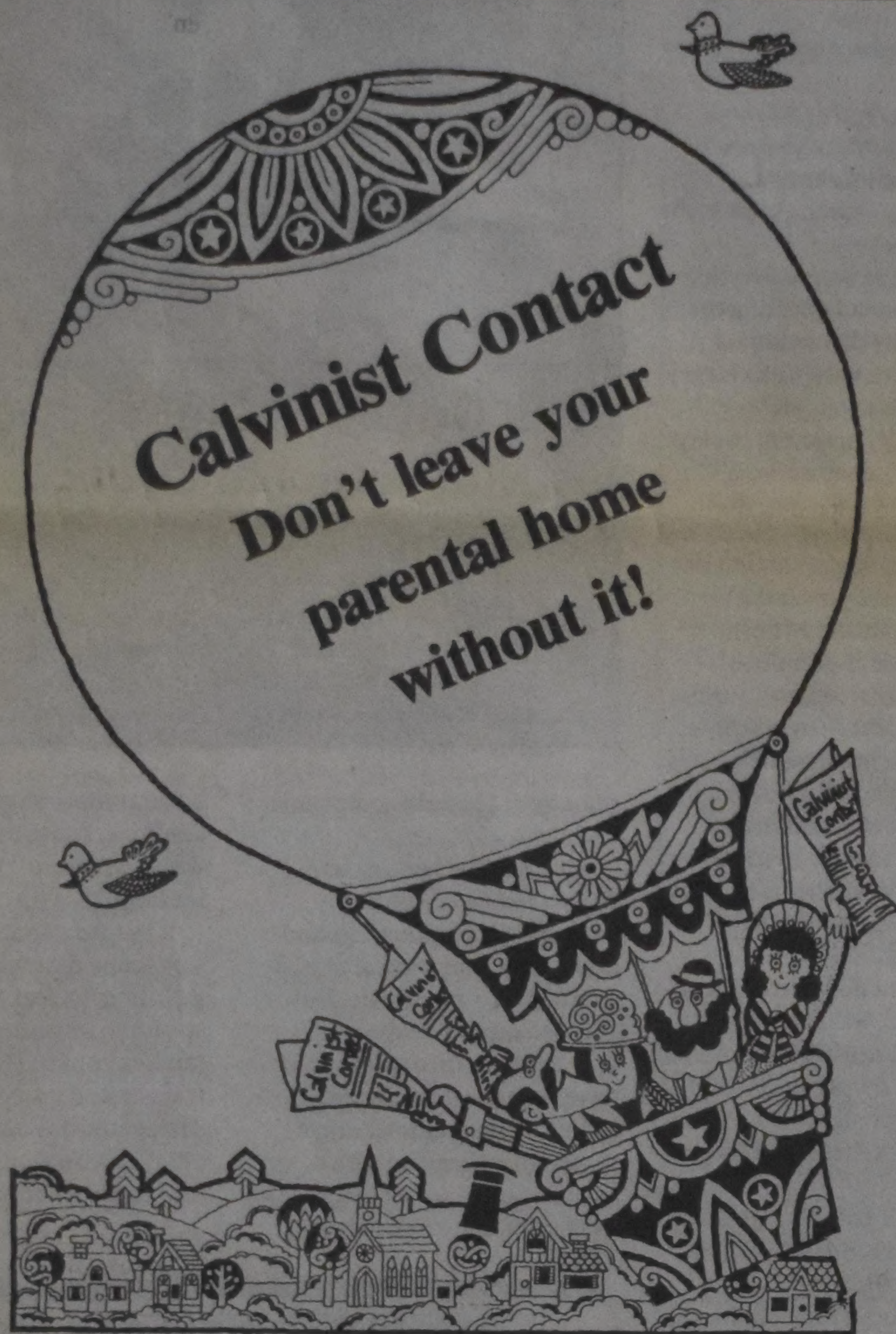
Old Testament religious ceremonies were based in the

home, not in the temple, Hime explained. "In Old Testament times, women and children didn't go to church. The passover was originated in the home. We've taken it into the church, and that's fine, but we need to keep it in the context of the family."

The church unwittingly has contributed to the weakening of the family, according to Hime. He cited the advancement of Christian education shortly after the United States adopted mandatory public education in the 1930s. "Parents had just been told they couldn't teach their children reading, writing and arithmetic, and the church said, 'Bring your children to us and we'll teach them the Bible.'"

This problem was compounded with the onset of World War II, when many mothers began working outside the home, he added. "In a period of about 14 years, parents stopped parenting and the church fell into it. We've said parents are non-essential, and we've said fathers are inept."

To restore biblical families, churches should "try to put parents in a priestly role," he suggested. Contrary to modern practice, the role of the pastor and church should be to equip parents to teach their children, he said. "The family is responsible."



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Florida attorney wants obscene rap album by 'Niggaz With Attitude' removed from shelves

MINNEAPOLIS, Minn. (EP) — Although Musicland officials have accused him of "badgering" and "censorship," and said that "he's not taken very seriously," Florida attorney Jack Thompson is being taken seriously by the office of Attorney General Hubert Humphrey III.

Thompson, who was responsible for starting an effort to have an obscene album by 2 Live Crew removed from Florida music stores, recently sent a letter to Minnesota Attorney General Hubert Humphrey asking him to prosecute the Minnesota-based Musicland Group for selling an album by N.W.A. (*Niggaz With Attitude*) to minors.

Humphrey spokesperson Pat Milan said that while the Attorney General's office has only 150 attorneys to work on some 7,000 cases, two attorneys have been assigned to review Thompson's request. "We are reviewing it," he said. "We are trying to find out if we can make a case [against Musicland]."

Lyrics degrade women

Milan said that the attorneys must decide whether the lyrics

violate state and federal laws against obscenity. But he added, "We took a look at the lyric sheet and frankly we were blown away. They were extremely offensive. My wife asked me about them and I said I wouldn't repeat them."

The album, Thompson said, "is about killing women, mutilating them, raping them and making them do sexual acts against their will."

The album has also evoked a response from Menconi Ministries, a California-based organization which works extensively in the area of music evaluation for Christian families.

"Hard core rappers N.W.A. may have set a record for the sheer volume of violence, foul language and female put-downs that spits out of their most recent release," said Dave Hart, research director for Menconi Ministries. The album, which reached *Billboard*'s number one slot only two weeks after its release, "contains 223 uses of the f-word, terms like 'nigga' (205), 'bitch' (84) and over 150 uses of other obscenities."

Hart quotes *Time* magazine's July 7, 1990 issue: "*Efil4zaggin* (the album title *Niggaz4Life* is printed

backwards on the album and spelled both ways in journals) features songs like 'One Less Bitch,' 'To Kill A Hooker,' and 'Findem, F*** em, and Flee,' where women are so degraded it sets relationships back to the stone age. Other songs glorify murder, shooting friends, police brutality, gang rapes and a mindless violence displayed toward anyone they don't like. *Efil4zaggin* is a rap mural of ghetto life, spray painted with blood."

Although Keith Benson, executive vice-president of Musicland, says that "I'm not a rap follower myself" and that he is not familiar with the lyrics of the NWA album, he supports Musicland's decision to sell the album. "As a company we wouldn't want to be participating in a censorship kind of a thing," he said.

"I think in what's obscene or pornographic I believe the Supreme Court has left that up to the community to decide," he added. "There are not a lot of laws being upheld relative to literature. I don't know of any books that are being kept off the shelves [because of their obscene content]."

"Musicland appears to be crassly commercial in their outlook," responded

Thompson.

Obscenity begets violence

Thompson has been actively fighting obscenity since a case in 1985 when he defended a woman who had been a victim of sexual abuse. The case, and others since then, affected him deeply.

"Obscenity played a central role in that situation," Thompson said. "You can't do that work without coming to the realization that there is a causal relationship between sexually violent obscenity and some sexual abuse. I don't know if anyone was ever raped as a result of the perpetrator listening to a rap or 2 Live Crew album, but I do know as common sense that if society [supports that kind of music] that is a society where those rapes are most likely to occur."

Thompson has had battles — and victories — against obscenity in the U.S. and in Canada. He has a particular

concern about Minnesota because "I have family throughout the area. There are young people there I care about and I am from the Midwest myself. Minnesota has a superb tradition of...tremendous concern for the family."

Thompson added, "I believe as Edmund Berg said, 'It is the purpose of government to point men Godward.' Laws are instituted by men but are instituted by the sovereignty of God. I believe more souls will be saved to the bosom of Christ when society upholds right and wrong. [We must fight to] prevent loss of life and molestation of life."

Is his purpose evangelism, then? "God's in the business of saving souls," Thompson concluded. "No human has ever saved a soul yet but I believe Christians are called to minister to the orphans and the widows — and there are none more thoroughly orphaned or widowed than the sexually abused and molested."

Greek Orthodox Church suspends ties with National Council of Churches

NEW YORK, N.Y. (EP) — Distressed over the "extreme liberties" mainline Protestant churches have taken on issues such as abortion and homosexuality, officials of the Greek Orthodox Church suspended ties with the National Council of Churches (NCC).

"We cannot play anymore with 'Christianity' in quotation marks," said Archbishop Iakovos. "Christ is not a playboy."

Officials of the 1.9 million-member denomination will review membership in the NCC at a September meeting, when a motion for permanent withdrawal will come to a vote.

This is not the first time Orthodox bodies have questioned the moral direction

of the NCC. IN 1983 all 10 members of the Standing Conference of Canonical Orthodox Bishops threatened to pull out of the NCC if it extended membership to the Universal Fellowship of Metropolitan Community Churches, which is primarily comprised of homosexual congregations. Eventually the NCC decided not to admit the Metropolitan Churches, but discussions with the gay denomination are continuing.

Greek Orthodox officials have also cut off Orthodox-Anglican dialogue, citing concerns about the role of homosexuals in the Episcopal Church. That move was apparently sparked by the recent ordination of a lesbian in Washington, D.C.

Episcopal bishops put off issue of gay ordination

PHOENIX, Ariz. (EP) — Episcopal church leaders bought themselves some breathing space July 16 when they decided to scrap two proposals dealing with sexuality in favour of further study and a report at the next convention in three years.

One proposal before the governing general convention had called for ordination of sexually active homosexuals. An opposing proposal had called for limiting the sexual activity of clergy to heterosexual marriage.

Instead, the House of Bishops adopted a compromise which said that "sexual expression is appropriate only" within the bonds of heterosexual marriage, but which also acknowledged a "discontinuity" between that position and the lifestyle of many members.

The action leaves intact the denomination's current policy which bars the ordination of homosexual priests. Some say the bishops are signalling a more conservative direction for the 2.5 million member church.

South American leaders grapple with missionary training

VILLA GIARDINO, Argentina — Seventy-five participants from the five countries of South America's "southern cone" spent an intense three days at a Baptist campgrounds here, near the city of Cordoba, discussing how to better equip missionary volunteers from the region for cross-cultural ministry.

The participants, representing Argentina, Bolivia, Chile, Paraguay and Uruguay, included mission leaders, presidents and deans of seminaries, seminary missions professors and several denominational executives. A number travelled for up to 24 hours by bus to attend, and two Bolivians travelled for three days, contending with a train strike en route.

This was the third consultation on this topic that has been held in Argentina. But it was the first to include representatives from the other countries of the southern cone, and the first to focus its agenda on missionary training within the region. The event was sponsored by COMIBAM (Cooperation of Missions in Latin America), Argentine World Missions and the World Evangelical Fellowship Missions Commission.

The participants developed a

profile of the qualities and skills that should characterize a Latin American missionary as a yardstick for developing a training centre curriculum to fully equip him or her.

They also set up a working committee to explore establishment of a regional training centre. It is chaired by Jonathan Lewis, the workshop's program coordinator and a U.S.-based missionary raised in Argentina who is completing work on a doctoral degree in education.

They also acknowledged the importance of establishing networks with existing missionary agencies, facilitating the placement of candidates and assuring that they receive adequate shepherding and supervision on their fields.

Zondervan moving into radio

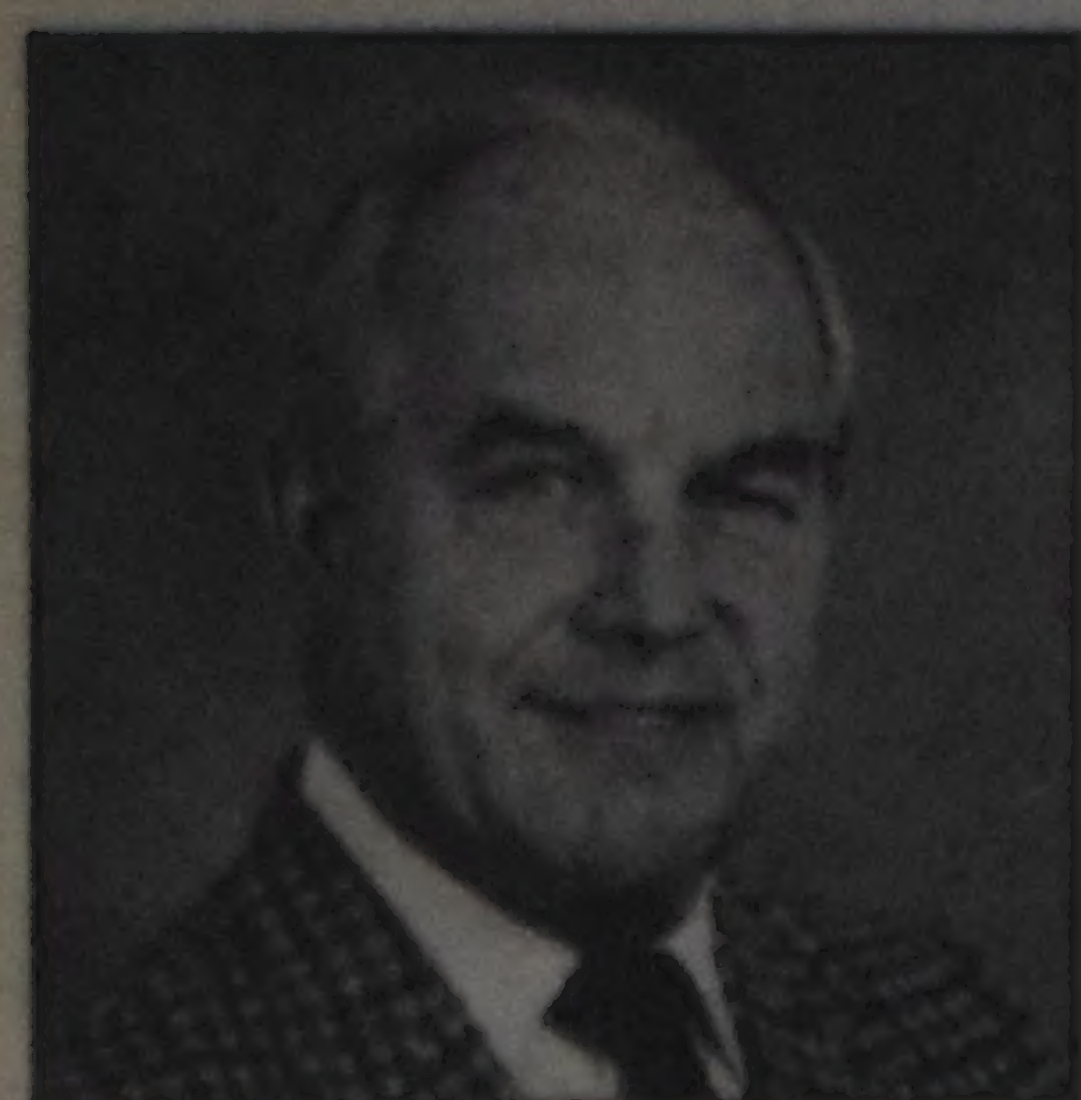
GRAND RAPIDS, Mich. (EP) — Zondervan, long known as a publisher of Christian books and Bibles, is now moving into radio. The Zondervan Radio Network (ZRN) offers an international public affairs audio service of news, features, interviews and commentaries, generally featuring Zondervan authors.

"ZRN provides information that is easily adaptable to any

In an interview, William Taylor, executive secretary of the WEF Missions Commission, said he believed that an important outcome of the workshop would be that leaders of the region's theological institutions would return to re-evaluate their missions curricula, balancing academic missiology with more practical equipping.

Dr. Taylor also noted, however, that the participants were faced with the reality that while training is an essential element of an effective infrastructure for a missions movement, it is only one element. It must be supported by church leaders committed to missions, by churches mobilized for missions and by missionary agencies in place.

station's format," says Jonathan W. Petersen, director of the new service. "It is designed to complement a station's news and public affairs department with legitimate stories of worth and interest." Petersen, a veteran broadcaster, is the former religion news editor of the United Press International Radio Network.



Canadian Church Scene

Jacob Kuntz

Our Canadian predicament

"What is the way to a new Canada?" asks the Rev. John Moerman in *Pioneer*, June 1991. He gave his answer after he had read the letter which the government of Alberta sent to all Albertans on the subject "Alberta in a new Canada." In his opinion, "the root causes of our nation's stupendous problems reach much deeper and wider" than was acknowledged in this government document.

"These root causes go far beyond Quebec's demand for increased rights and powers on the basis of [its] distinct society status. The various levels of government also need to look elsewhere in order to thwart a further sliding into unmanageable problems. Not doing so is like saying, 'Since the Gulf War now is over, we have solved the problems in the Middle East.' The strength of any nation and society does not merely lie in either strong Federal powers or strong provincial powers, together with fiscal and monetary policies guiding the economy. The strength of our nation and society also rests on basic morality, and our obedience and faithfulness to God. These are the pillars that speak of better future things! However, I see levels of government doing away with such basics. Consider the vacancy left by the removal of prayer and Bible reading in our educational system. A pluralistic society does not allow for this anymore. Society is also placing its stamp of approval on various forms of immorality, and governments concur because of powerful lobby groups. Moreover we are closing our eyes to the damaging effect of screen violence which is daily acted out by way of shows and films in theatres and on television across our nation. All this is a

'must' because 'money' claims that censorship infringes on human rights and freedoms. The same can be said of abortion — the killing which takes place in the womb. Should people have such a choice?

"Does any of this show that governments have begun to face up to basic social, moral and spiritual problems?"

"Therefore, it is with such things as these in mind that I have reached my conclusion on the outcome of the various constitutional studies which are now in progress across the nation. I believe that even though you and I may have strong convictions as to the Quebec dilemma, it is entirely immaterial what our politicians, academics and constitutional experts finally decide in relation to Canada, with or without Quebec. For as long as there is no change in attitude on the above-mentioned moral, spiritual, physical and social wrongs, there is no way our nation can reap God's blessing on the hard work done to bring about constitutional changes on behalf of a new Canada. With these types of illnesses, our problems will simply become larger and larger. History has shown us repeatedly that it is humankind's own peril to ignore and disobey God's direction and rule for any nation."

Less pessimistic was the editor of the *Presbyterian Record* who, in the July-August issue, expressed his views concerning Canada in the article "Wake Up, Canada." He wrote:

"Nothing would do more for Canadian unity than to send every Canadian across the Russian border — the new, enlightened, improved border — not as a privileged tourist but as a member of a minority group or, worst of all, as a Soviet citizen. Many wait hours, often days, to cross their own border, only to be treated with indignities and indifference by arrogant officials of their own government. I have a deeper appreciation of the magnitude of the problems leaders like Gorbachev face.

"Quite frankly, people outside our land cannot understand the fuss about Canadian unity. It is inconceivable to them, and should be to us as well, that there is any issue that is worth even the slightest consideration of breaking up a country so rich in opportunity and quality of life. True, life here is not perfect. Always we need to improve in areas of justice and compassion. But nothing, in my opinion, could even remotely hint at a serious enough reason to break up so great a country."

Troubles with the church

In almost every church community people suffer pain because of the imperfections of the church and of church people. The church should be a "haven of healing and forgiveness," but often the opposite seems to be true.

In *Reformed Perspective* (Independent Canadian Reformed) Femmie VanderBoom writes about the sorrows we experience in the church, not only because of personal problems (sickness, death, etc.), but also because of the way Christians sometimes treat each other. She ends her article with the hope we may have in the forgiving mercy of God. Many people will be able to identify with her complaint. We quote the following passages from the May 1991 issue:

"Then there is the discontent among some of our brothers and sisters about the church. Disagreements about doctrines or practices, or just plain unhappiness about the way 'things are done' is leading an ever growing number of families in our churches to look elsewhere for 'a better church.' Some have already left the churches for these reasons, and others are moving further into that direction. When one such brother or sister leaves the church do we not all feel as if a piece has been torn out of us?"

"Certainly I do not want to give the impression that everything is wonderful within our churches, or even within our families. How many families do not have troubles of their own, with difficulties between parents and children,

brothers and sisters? How many families are not torn by rifts that carry on for years, with some family members barely on speaking terms with each other? How many congregations do not have the same troubles, with some members making sure that they do not sit at the same Lord's Supper table with others? Deep, quietly running hostilities that carry on year after year, with seemingly no solution. Oh, why must there always be this fighting?"

"Everyone has these troubles in his [or her] life, and most days we carry on as usual. But then suddenly it seems so many bad things happen one after the other that it overwhelms us. This family has left the church; that family has taken their children off the school; this

brother had a heart attack; this sister has cancer; that person was involved in a serious accident; another brother died last night; this brother has left his wife; that sister has lost a baby.... Is there no end?"

"Why are all these things happening to us, one right after the other, and sometimes several things at once? We need to put on sackcloth and ashes and on bended knee ask, 'Oh, Lord, what is it thou art trying to tell us?' We need to say, 'Lord, forgive us. Have mercy on us.' That is how I feel today, as if I should be mourning."

"Maybe as churches we should hold a day of public mourning when we can all together confess our sins, personal as well as communal."

The fight against tobacco

The decision of the Quebec Superior Court "that the law preventing cigarette advertising contravenes the right to freedom of expression under the Charter of Rights and Freedoms" was a real setback for all who believe that smoking is a bad and unhealthy habit. Will smoking ever stop? A short article in the *Mennonite Reporter* of May 13 is not very hopeful. Listen to this:

"The campaign against smoking is nothing new. In Constantinople in 1633 Sultan Murad IV had smokers beheaded. Or drawn and quartered. One Romanoff czar was somewhat more tolerant. He merely had smokers' nostrils slit."

"In feudal Japan smokers were subject to fines, imprisonment or confiscation of property. Did it help? No. 'No country that has ever learned to use tobacco has given up the practice,' noted a

writer in the March 1989 Ontario Report of the Addiction Research Foundation.

"Even a papal ban couldn't stop 17th century clergy from smoking. Pope Benedict XIII finally repealed the ban 'to avoid the scandalous spectacle of dignitaries of the church hastening out in order to take a few clandestine whiffs.'"

"Around the turn of the century, North America began mass producing milder, paper-wrapped cigarettes which

became popular among women and youth. People became alarmed. By 1921, 14 U.S. states had banned cigarettes entirely.

"But smokers went on smoking and by 1927 the laws were repealed. The 1980s have brought a new surge of efforts against smoking. Will the results be any more lasting?"

Jacob Kuntz is a retired pastor who lives in Kitchener, Ont.

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Edmonton recital first benefit for new organ and new organization

Alison de Groot

EDMONTON, Alta. — The new Edmonton chapter of Habitat for Humanity raised both awareness and funds through a benefit recital featuring the West End Christian Reformed Church's newly installed Opus 23 pipe organ designed by Quebec's Fernand Letourneau.

The concert, which featured Richard Vander Woude, a masters student at the University of Alberta and music director for Third CRC in Edmonton, elicited a varied response from those who attended according to Brent Faber, a spokesperson for the organization.

"Some people said it was a

nice way to bring Habitat to the community," says Faber.

"Some people felt uncomfortable sitting in a very posh church talking about homeless people. But I think that might be good."

Faber says Habitat has always been the kind of organization that forces people and churches to look outside their front doors. "Habitat forces churches to become involved in the communities they are in," says Faber.

The organization, which was formed by a coalition of individuals from the Edmonton area, is hoping to provide affordable housing for low-income families in the Edmonton area. The multi-

denominational group, which includes area Anglican, Baptist, Christian Reformed, Catholic, Lutheran, Mennonite Brethren and Society of Friends churches, intends to begin its building ministry this fall and the concert was their first major fund-raising event in the city.

10,000 homes built

Habitat has been around in North America since 1976 and now has chapters in 600 cities and has built some 10,000 homes. The Edmonton chapter opened April 16, this year.

Faber says Habitat was looking both for a fund-raising opportunity and a way to raise awareness within the large Christian Reformed community in the Edmonton area when they decided on the organ recital.

"We were looking for something instead of the typical speaker," says Faber, adding that recent recitals featuring the new organ in the West End CRC have been drawing 300 to 500 people.

Admission to the concert was free; however, a free-will offering was collected from the 150 persons who attended the recital. That money will go directly into Habitat's building fund, says Faber.

Housing families

According to Faber the need for this kind of project in Edmonton is enormous. He says a recent study showed that there are over 14,000 low-income households in the

downtown core of Edmonton alone. Eighty per cent of those low-income households are trying to house their families with incomes of less than \$15,000 per year.

Habitat-Edmonton has already received 14 applicants without any solicitation from families in the area, according to Faber.

Faber says a family selection committee is being set up which includes representation from the larger social service agencies already working in the low-income areas. This committee will select families based on need. Each family chosen is asked to contribute 500 hours to the building of the house and then Habitat arranges mortgage payments based on the family's monthly income. All mortgage money goes back into Habitat's building fund.

Habitat, originally established to build homes for areas struck by disasters, not only receives its funding from the local Christian community but also volunteer labour.

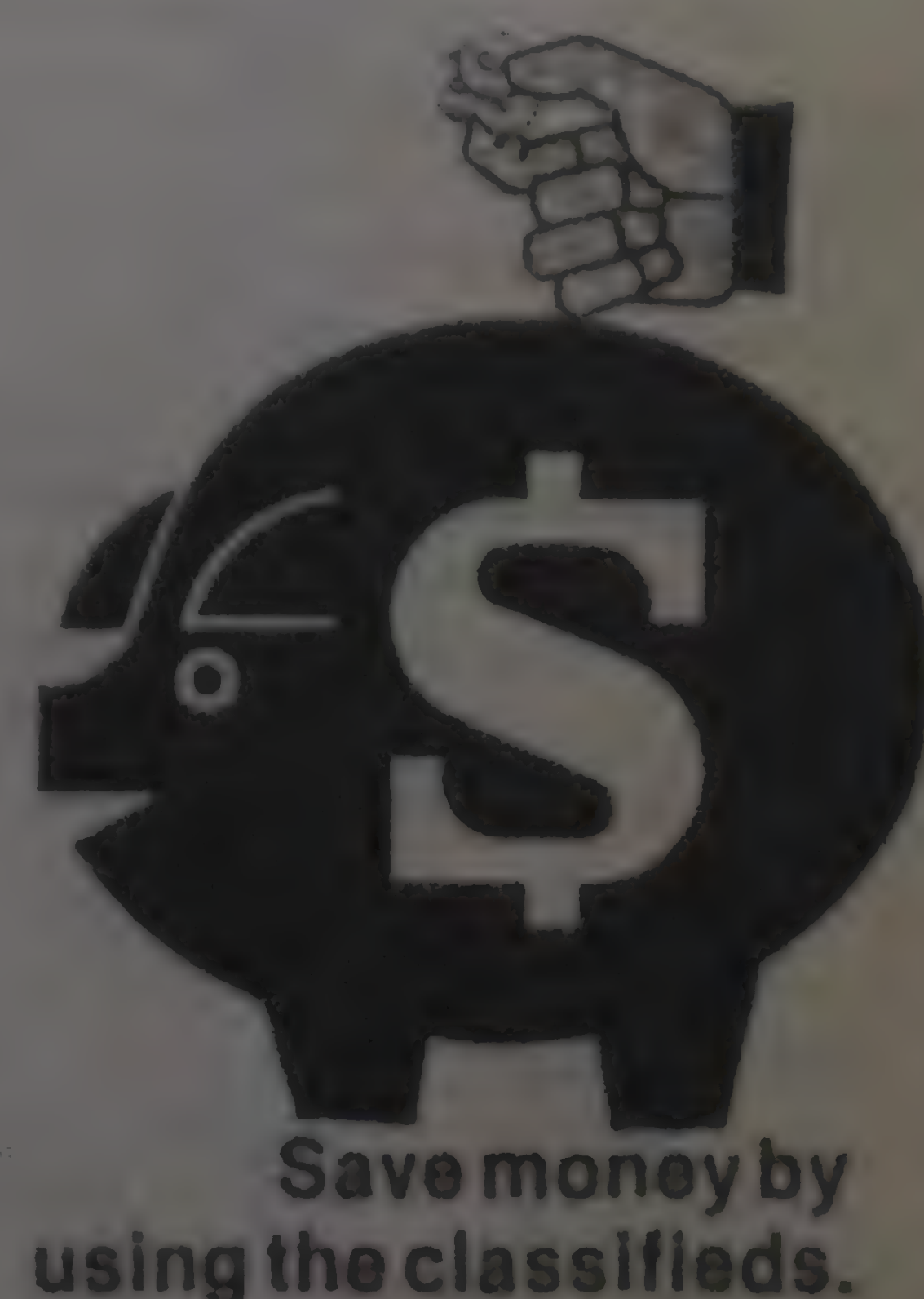
Government land sought

Besides money in the building fund and volunteer labour, Habitat also needs land says Faber, a problem they're hoping to get some help for from the city and provincial governments. "We are currently negotiating for land donations with both levels," says Faber, although Habitat does not exclude the option of purchasing land.

Singer also raising money for Habitat

AMERICUS, Ga. (EP) — Christian recording artist Margaret Becker is working with Zondervan's Family Bookstores chain to raise money for Habitat for Humanity, a non-profit organization that builds affordable housing in economically disadvantaged areas. For each copy of Becker's album *Simple House* that is sold during the summer, 55 cents will be contributed to the work of Habitat for Humanity. Becker has worked as a volunteer with Habitat in the past and will pitch in on

various building projects during the course of the campaign.

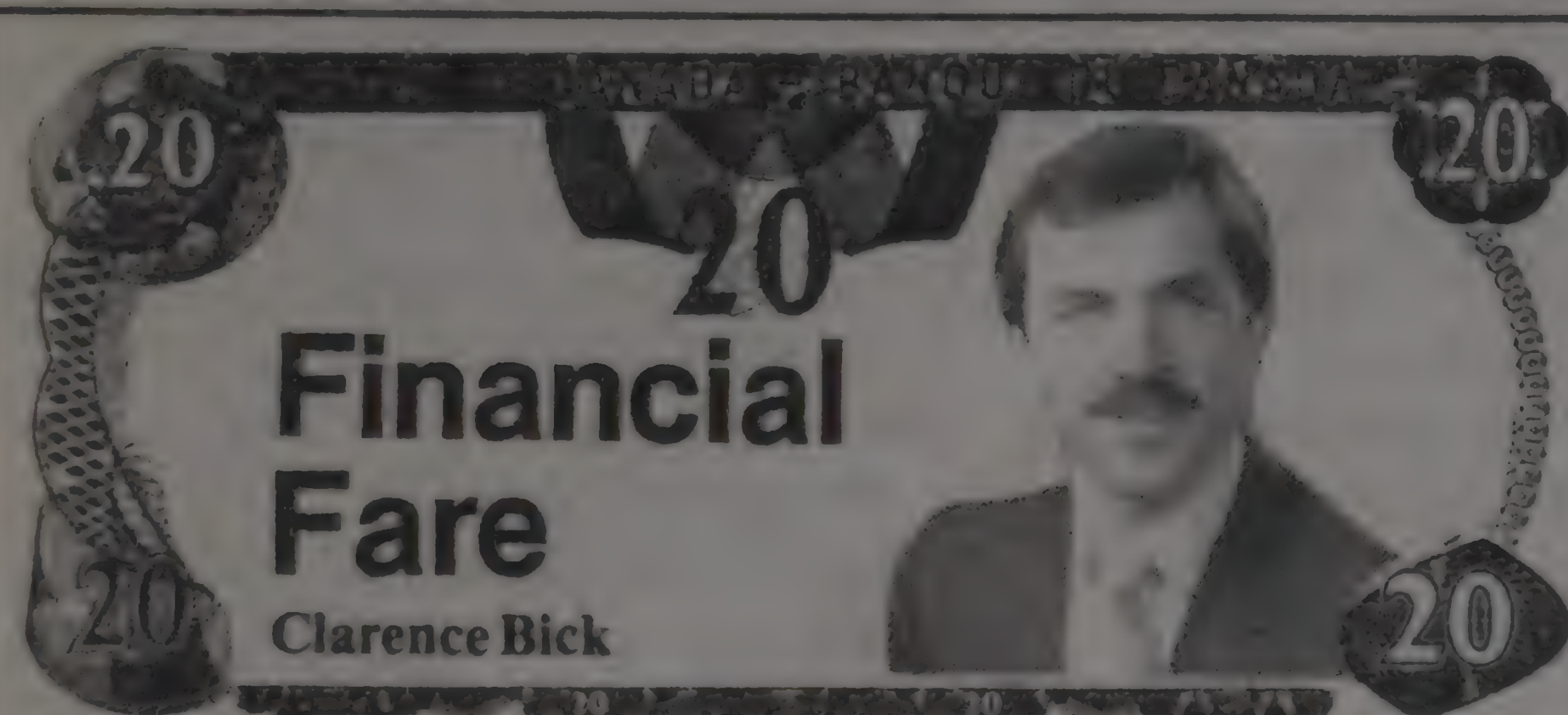


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Through the eye of the needle

In my last column I made the case that thinking about and planning our personal finances is no different than taking care of our health, or no different than our institutions making financial plans and projections. I have sensed, however, that many Christians feel that planning for our future security is acceptable but trying to become rich is not.

A major influence for this thinking is found in Mark 10:25 where Jesus tells his disciples, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." This verse is often quoted by people who would make a case for us to avoid ambitious plans to attain wealth.

This discussion would be simplified if the Bible quantitatively defined wealth; but it doesn't. I think most of us define as "wealthy" those who have and enjoy more material wealth than we do. "Wealth" is relative to our personal experiences and what we see around us. Let's look at a couple of examples.

Whose point of view?

I enjoy jogging as a means to stay fit. Two or three times a week I spend half an hour running through the local conservation area. I get exercise, breathe fresh air and relax while enjoying the beauty of the local forest. It would be hard to argue with the notion that my jogging is a low-cost and very simple pastime. But from some people's point of view it is not. The \$80 that I spend on running shoes each year is more than the total annual clothing budget for over half of the families in this world.

Just over a year ago, my wife and I hosted a refugee family who temporarily lived in our house. One evening we were sitting out front when a rather exotic \$100,000 car drove by. The conversation turned to the price of cars; our guest asked what the difference was between that \$100,000 car and the car parked on the street, which I don't think would have sold for more than \$2,000.

To this person, a car has nothing to do with leather seats, horsepower or status. Quite simply, a car to him represents the freedom to travel where he wants, when he wants. The freedom to travel is accomplished equally well with a \$2,000 car, a \$25,000 car, or a \$100,000 car when compared to the alternative he had been used to — walking.

Changed standards

In his time, Abraham was one of the richest men in the world. However, he did not have running water, cars, telephone, an insulated house with central heat, books, electronic entertainment systems, health care, dental technology, quality leather shoes, etc. By such

standards, all of us are wealthier than Abraham.

But we are not just materially rich compared to people who lived in the past. On average, we also enjoy more material wealth than at least 95 per cent of the world's current population. The Old Testament repeatedly reminds us, though, that it was God who blessed Abraham with that wealth.

What most of us in the developed world have failed to recognize is that we are, in fact, extremely wealthy by any pragmatic measurement. Just as most of us would view a \$2 million or \$4 million house as unattainable, most people from Haiti do not distinguish between a \$50,000 or \$100,000 household income. In this global context, it is patently absurd to view someone who works harder or has an income and net worth higher than our own as having a more difficult time being a Christian and "fitting through the eye of the needle."

Is wealth a god to you?

I am not convinced that Mark 10:25 actually tells us that riches themselves are bad. In Mark 10:24, the context for the "eye of the needle" was created. Jesus said "...Children, how hard it is to enter the kingdom of God." But the footnotes to this verse say that other ancient authorities felt that the correct interpretation of this sentence would read, "Children, how hard it is 'for those who trust in riches' to enter the kingdom of God." Directly following this verse Jesus said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

I think the lessons of the Bible on riches have less to do with an absolute measure of wealth than with our attitude towards wealth, and what the focus of our lives is. We all know of relatively poor people who are obsessed with money, and relatively rich people who are almost unaware of their wealth. In other words, the bottom figure on a net-worth statement in no way dictates whether the person has a Christian attitude towards riches; nor does it project his or her probability of salvation.

So what is a Christian attitude toward money? Quite frankly, I am not sure what a thorough and complete definition is. It includes, but is more than, charitable giving. It encompasses more than being truthful and fair in our business dealings. I also think that the thoughtful and careful planning and use of the resources with which we have been blessed is included in such an attitude.

Clarence Bick is a financial analyst from American City.

FEATURE



Brave Pup and the Teddy Bear Lady



Sonya VanderVeen Feddema

"Come back here!" Purdy the dog-catcher, tired from running, huffed and puffed as he yelled into the cool morning air at the disappearing golden retriever. "I won't catch him now," he muttered to himself, and turned back to where he had left his truck by the side of the road.

Brave Pup raced with his body low to the ground. He leaned round the corner of a gravel driveway and ran into the forest beside it. Scrambling through the underbrush he arrived at the back door of a tiny dilapidated cottage. The chocolate-brown teddy bear in his mouth was wet with saliva. He dropped it on the crumbling cement porch that led up to the cottage door, then hovered over it like a golden angel. Suddenly he perked up his ears. A truck was driving up to the front of the cottage.

"Woof!" Brave Pup barked urgently.

No answer.

He paced back and forth nervously. He barked again.

Silence.

There was a loud knock on the front door. Then a gruff voice from inside the cottage interrupted the hush of the April morning. "If I catch that dog of yours running loose again, Marny, you'll have to pay a fine. He's a public nuisance. Keep him tied up!"

An angry woman's voice spit out an answer. "How dare you call Brave Pup a public nuisance!"

A door slammed. Purdy was gone. Brave Pup heaved a dog-sized sigh of

relief and barked again. Then with his sharp white teeth he picked up the teddy bear from the porch.

The door creaked open. Brave Pup ran in.

"What did you bring home this time, Brave Pup?" asked a crooked, leathery old woman. She smiled down at the dog through her brown rotting teeth, neglected soldiers of the chewing army. She took the teddy bear from his mouth.

The dog barked briskly.

"Are you trying to tell me something, Brave Pup?"

He jumped up on her.

"Silly dog," she laughed. "You nearly knocked me over." Placing a wrinkled hand against the door frame, she regained her balance.

"You want to show me where you found this teddy? Come on, Brave Pup! There's a sad child out there missing him. Let's see what we can do about it." Marny took her coat from the cluttered closet by the door. Bending forward, she swung it over her shoulder with her only arm. She stuffed the teddy bear into her pocket and picked up her cane. "Goodbye!" she called out.

No one answered.

"I hope everyone will be all right while I'm gone," Marny thought. She slammed the door shut. A cracked wooden sign, engraved with the words, "The Teddy Bear Lady," swung back and forth on the vibrating door.

Marny called out to Brave Pup, "Don't run too far ahead of me." She shuffled along with her cane, keeping

her eyes on the uneven driveway. Brave Pup walked patiently a few feet ahead of her, like a guide on a nature trail. He knew exactly where to lead her.

They reached the end of the driveway and turned left on Barker Street, passing the Old General Store, now no longer in use. Brave Pup sped ahead. He yelped when he saw the Canada Post mail box at the corner of Barker and Main Streets. It was perched on the brown spring muck like a bright red cherry on top of a scrumptious chocolate sundae. He didn't stop yelping till Marny's plodding steps brought her to the mail box.

"Shhh, Brave Pup! What's the matter? Is this where you found the teddy?"

Brave Pup sniffed around the mail box, then looked pleadingly at Marny with his dark eyes.

"Your eyes say it all, Brave pup. Only I never learned that language in my one-room schoolhouse when I was young. Now that I know where you found the teddy bear, how will we ever get it back to the child who loves him most?" She took the teddy bear from her pocket and gave it an anxious look. "You're in a heap of trouble, Teddy. What am I to do with you?" She stared first at the teddy bear and then at Brave Pup. "We'll need to make a sign," she said with a burst of inspiration.

Brave Pup tilted his head to the side like a question mark.

"I'll explain later. Let's go home." Marny put the teddy bear back into her pocket and hobbled home with Brave Pup beside her.

When they returned to the mail box, Marny taped a piece of paper to the mail slot. She read it out loud to Brave Pup. He sat at her feet listening. "One chocolate-brown teddy bear found by this mailbox is living at my house, but would rather be living at home. If he belongs to you, pick him up at the Teddy Bear Lady's house, 13 Barker Street (close to the Old General Store)."

Clouds, pushing each other about like tussling children, proved stronger than the noon-day sun. Slowly, dull darkness dimmed the day's brightness.

"Quick, Brave Pup! It's going to rain and I left the umbrella at home." Marny grabbed the dog's collar. He pulled away and barked his resistance.

"What are you saying now? You want to stay?" Marny asked.

Brave Pup jumped up on her as if to say "Yes!"

Marny leaned against the mail box to regain her balance. Brave Pup tugged on her one empty coat sleeve.

"It's a wonder you don't knock me flat to the ground," she laughed.

"You're a free spirit. Just don't let Purdy catch you running loose."

Brave Pup whimpered.

Marny patted his thick golden coat comfortingly. "I should get home and see how the others are doing. I hate to leave them alone for too long. You know how they miss me."

As Marny walked away raindrops as large as peppermints splattered on the ground. Brave Pup stayed where he was. He waited. He would wait all day if

he had to. And into the next day too. He would wait by the mail box till a child came looking, searching, crying for the teddy bear.

Brave Pup barked at the endless rain drops. A puddle was forming around the mail box where the ground dipped down. Brave Pup edged away from the mail box as the puddle grew. Like the animals who had not been able to enter Noah's ark and find a dry place inside, he stood by the growing waters. And he would stand there till he saw a glowing rainbow of happiness in a child's eyes.

The day was long. The sky kept crying. Brave Pup's golden fur lay matted against his body. He shivered.

A raw wind whipped one corner of the paper sign loose. And then another!

Blue rainy rivers of ink trickled down Marny's sign.

Wind-hands tugged at another corner of the paper. Looser! Looser! The paper fluttered against the mail slot.

Brave Pup barked at the destroying wind.

But the wind refused to listen.

Wind-fingers loosened the last shred of tape and the paper flitted down the street.

Dancing.

Whirling.

Tumbling.

Brave Pup leapt after it, but the wind lifted it above his head. He barked wildly, demanding that it stop its exhilarating airflight and come back down to earth.

As if in answer to his command, the wind flung the paper to the ground where a puddle embraced it with watery arms. Brave Pup snatched it up with his teeth and raced up Barker Street to the red beacon of the mail box.

A truck screeched. Its tires stopped a foot away from Brave Pup's hind legs. He had run directly in front of Purdy's van.

***"The day was long.
The sky kept crying.
Brave Pup's golden
fur lay matted against
his body. He
shivered.***

***A raw wind
whipped one corner
of the paper sign
loose. And then
another!"***

Purdy was furious. This time he was determined to catch Brave Pup.

Dashing away from Barker Street and the mail box, Brave Pup left the road and ran into old man Nettleby's ravine. The ravine of white bones! White bones lay scattered beneath the trees that had fallen over the eroding edge of the ravine. When old man Nettleby had been alive, he had thrown the bones



from his butcher shop into the ravine.

Purdy left his truck along the side of the road and hesitantly followed Brave Pup. When he was a boy, many stories about old man Nettleby and the ravine had been told during overnight camp-outs. The blackness of the night had squeezed the feeling of safety from the tents. Spooky fears had crept in as easily as buzzing mosquitoes through ripped canvas. Some people said that old man Nettleby's ghost still roamed the ravine looking for more bones to add to his collection.

The white bones! The white bones! Deeper and deeper into the ravine Purdy went. He glanced warily about as if expecting the ghost of old man Nettleby to jump out at him from behind a tree.

"A rumpled black teddy bear lay face down in a wicker dog basket. Brave Pup walked over to the basket and gave his teddy bear an affectionate nip before laying down to rest."

Something wet grabbed his foot! Schlurp!

The small brook on the floor of the ravine had swollen with the spring rain. Purdy had landed with one boot in the muddy water. His boot was sucked into the muck. He pulled himself backwards. Losing his balance, he put his arm out to catch himself. His hand oozed into the mire beside the brook.

"That does it!" he howled. "I give up! Let someone else catch that dog!"

Far away, Purdy heard Brave Pup bark. To shut out the sound, he clapped his hands over his ears, forgetting that one of them was very muddy.

Brave Pup, with the wet inky paper hanging limply from his mouth, raced back to Barker Street. He ran to the rear of the Old General Store. A broken window stared out at him from the weathered grey building. He crawled through it into the musty basement beneath. Cobwebs clustered in corners, spiders' trampolines.

Brave Pup ran up a rough wooden stairs to the first floor of the store. He dropped Marny's paper on the dusty floor and lay down to catch his breath.

The rain stomped on the tin roof with marching feet, like a hundred teddy bears on their way to a picnic. Brave Pup relaxed with the steady rhythm of the tramping. As he dozed off to sleep the teddy bears stopped marching and began to dance joyfully. Their colours changed from black, white and brown to all the colours of the rainbow. Green, orange and red teddy bears

somersaulted inside of Brave Pup's head. Purple and yellow teddy bears held hands and swung each other around, faster and faster, till they were dizzy with happiness. And blue teddies frolicked happily till Brave Pup fell into a contented sleep.

Pushing! Shoving! Yelling! Colours splashed together. Rainbow colours. The teddy bears were no longer dancing joyfully. They were shouting something from a great distance. Something that was very important. Brave Pup struggled to understand.

"Chocolate-brown teddy! Chocolate-brown teddy!"

With a start, Brave Pup woke up from his dream. He picked up the paper that lay by his head and ran down the stairs to the basement. He leapt out of the window and dashed towards the mail box, taking up his watch by the puddle.

A young child's voice, soft as pussy willows, threw a question out from under an umbrella into the rainy afternoon.

"I think I dropped Brownie right here, Mommy. Do you think a big bad wolf ate him?"

"I don't think so, Thomas," a young woman replied.

Thomas shrieked when he spotted Brave Pup standing at the edge of the puddle. "Mommy, that doggie ate Brownie!"

"Don't be silly, Thomas. Dogs don't eat teddy bears," his mother replied. She looked around the mail box to see if she could find the teddy bear they had lost that morning.

With the paper sign in his mouth, Brave Pup jumped up on her.

"Watch out, Mommy, the doggie is going to eat you!" Thomas cried.

"What's this?" the mother exclaimed when she saw the paper in Brave Pup's mouth. She took it carefully from him and opened it up. Only a few of the words had escaped the rivers of rain. "Teddy Bear Lady," she read out loud. "I wonder what that means?"

At the mention of the Teddy Bear Lady, Brave Pup barked excitedly. He walked in circles around the mother and timid child. Then he dashed up the street and stopped. He looked back to see if they were coming. Since they had not yet moved, he barked a command.

"He wants to tell us something. Maybe he knows where this Teddy Bear Lady lives. I think he wants us to follow him," Thomas's mother said.

They ran after the excited golden retriever, splashing through puddles as they went.

Brave Pup left traces of his excited bark along the width and breadth of Barker Street. Marny heard him as he turned into the driveway. She hobbled to the front porch of the cottage to meet him and braced herself against the door as Brave Pup sprang up to greet her. She laughed as he flung his lively dripping body high into the air, a streak of golden lightning.

"Hello," Marny said to the mother and child. "Has Brave Pup dragged you up here? That dog retrieves anything — from teddy bears to people."

Seeing the sign on the door, Thomas's

mother said, "You must be the Teddy Bear Lady."

Marny laughed. "That I am, and for good reason. Have you come for the chocolate-brown teddy bear?"

"Have you got Brownie?" Thomas asked.

"Come in and see if it's Brownie that's been keeping me company today."

Thomas raced into the house ahead of Marny, eager to be reunited with his teddy bear. Brave Pup followed at his heels.

Thomas turned the corner into the living room and gasped.

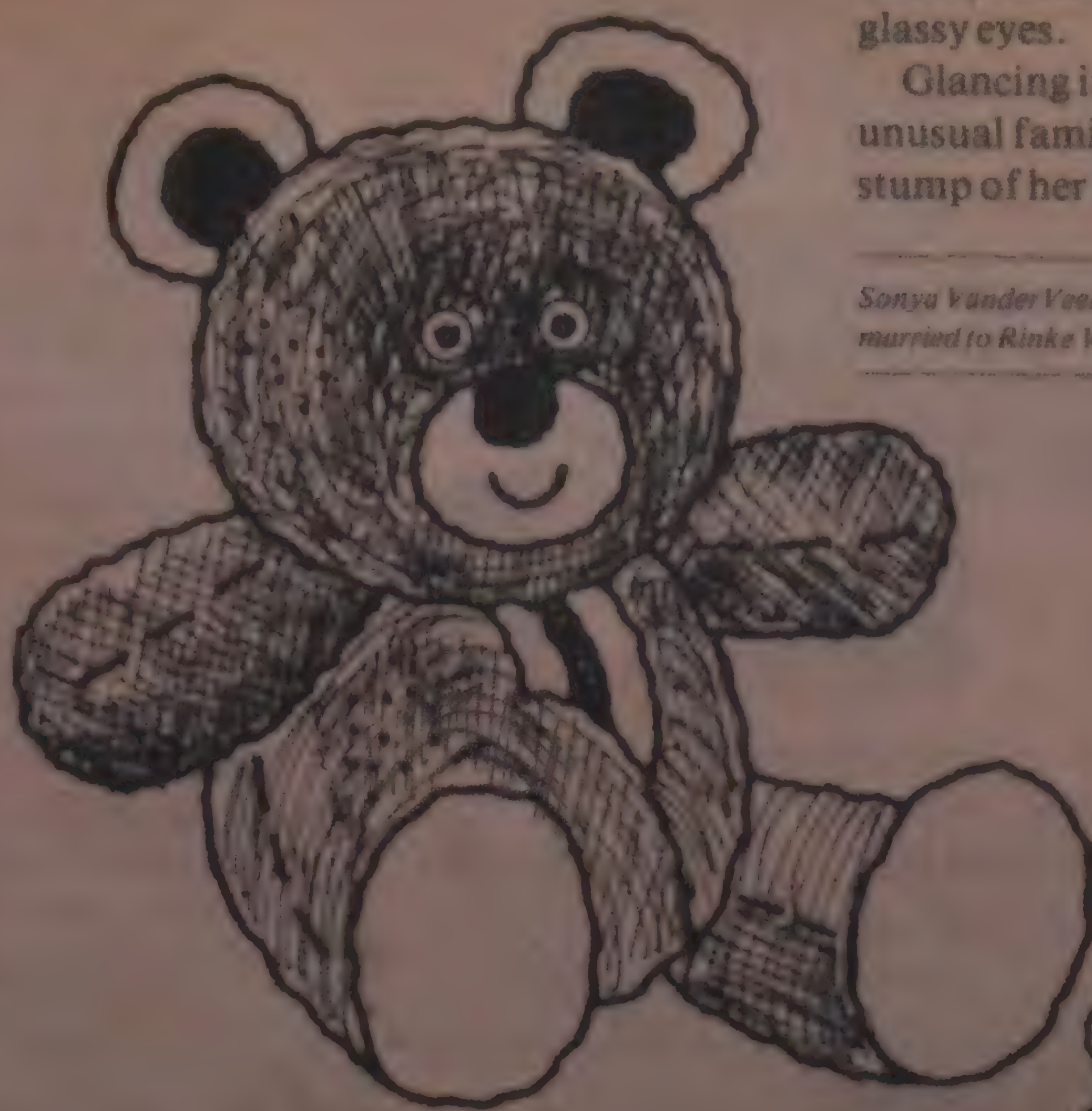
More than three hundred eyes stared back at him.

Glassy button eyes.

Teddy bears' eyes.

Thomas stood speechless beneath the gaze of the teddy bears that filled the room. They were perched on the couch, the piano bench, and the wicker chair. On the coffee table they leaned against each other for support. Others crowded together on the floor. Some sat beneath a huge plant in the corner. The room looked like a teddy bears' heaven.

A rumpled black teddy bear lay face down in a wicker dog basket. Brave Pup walked over to the basket and gave his teddy bear an affectionate nip before laying down to rest.



"Meet my teddy bears," Marny said as she entered the living room with Thomas's mother. "Brownie wasn't lonely at all. In fact, all the teddy bears wanted to be with him. Sleepy taught him how to play the piano; Hendrick read him books, and Milly insisted on teaching him every song she knows."

"Are the teddy bears your friends?" Thomas asked.

"They're more than friends. They're my family," Marny said, as she rubbed the stump at her shoulder. "Thanks to my Aunt Hetty, God bless her soul. She knew life wouldn't be easy for a child with one arm, at least not in the days when I was little. So every year she sent me a teddy at my birthday and at Christmas. They're the only family I have left now, along with Brave Pup. You'll have to excuse an old woman's dreams. If you haven't got a family, you

have to create one to keep from being lonely. And it doesn't matter how you do it. It just needs doing, that's all."

Thomas, sitting on the couch crowded between teddy bears, asked, "Can we come to see the teddy bears again?"

"Of course," Marny said. "The teddy bears always like company. And so do I!"

"Let's go home now," Thomas's mother said.

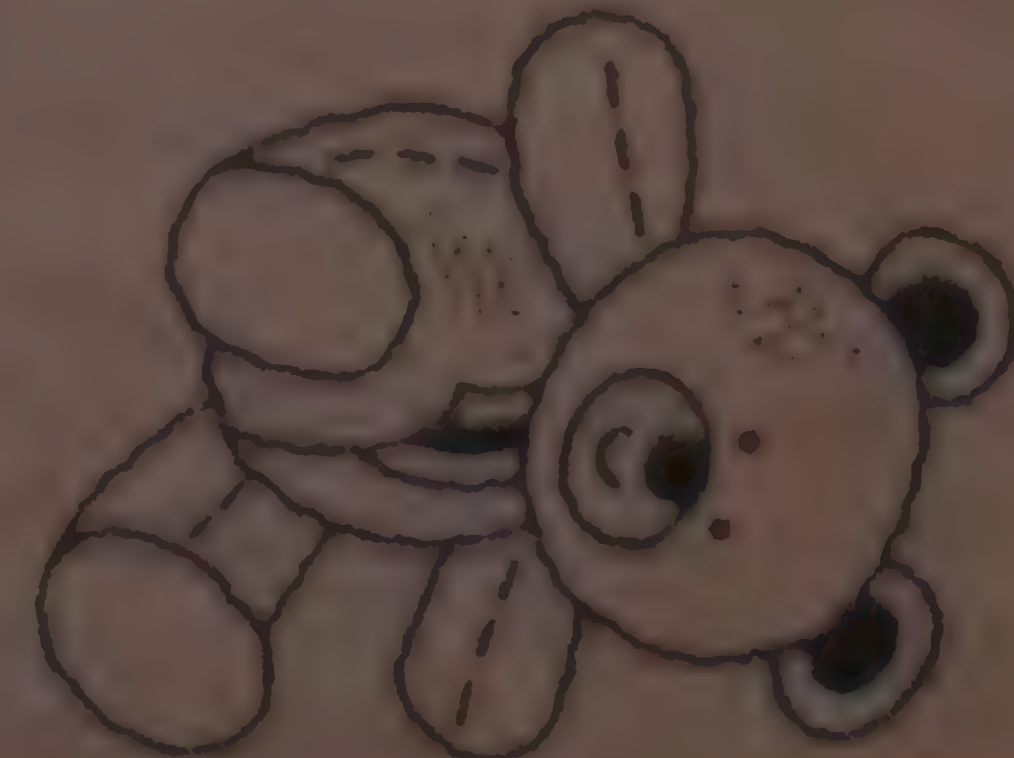
As they stepped out of the cottage they all saw the rainbow at the same time, arched across the sky like a colourful cup of hope being tipped over the earth and emptied out. A hush of togetherness fell over them. The rainbow's colours seemed to leap from their home in the sky and encircle the tiny earthly gathering on the cottage porch. The beginnings of friendship, so full of colour, deserved a rainbow to celebrate the occasion.

Thomas jumped off the porch. Lifting Brownie high above his head he shouted, "Look, a rainbow!" He flung the teddy bear skyward, as if wanting him to be closer to the marvellous clarity of God's creative crayoning.

Brave Pup pounced on the teddy bear when it fell to the ground. Instead of shrieking in fear, Thomas tussled with Brave Pup in the wet green grass. Brownie lay forgotten where he had fallen, the rainbow reflected in his glassy eyes.

Glancing into the living room at her unusual family, Marny rubbed the stump of her shoulder and smiled.

Sonya Vander Veen Feddema is a free-lance writer, is married to Rinke Vander Veen and has five children.



Canadian chaplains: healing the brokenhearted in all walks of life

Carl D. Tuyl

Daylight has just pushed away the darkness when Rev. Dirk Habermehl gets up in Cobourg, Ont., to prepare for the day's work. Further west, Rev. Markus Lise cranks up the family car, while in Oshawa Rev. George Van Arragon is already preparing for his visits in the emergency room of the General Hospital: at the beginning of the day he has prayed with his colleague for God's guidance and blessing.

In the city of Toronto other chaplains begin their day. Rev. Gerard Ringnalda schedules his visits to the many hospitals so that he will not be caught in the two daily rush hours. Rev. Dirk Evans makes his way to Western Hospital, and Rev. Peter Kranenburg is already making rounds at Queen Elizabeth Hospital.

steers his committee into making recommendations that will make spiritual care available to people of other than Christian faiths.

George VanArragon is at the chemotherapy clinic where patients have asked for his prayers. Markus Lise is preparing for his afternoon services on the wards. Gerard Ringnalda has received various calls from pastors, elders, deacons and church members. The calls commit patients of the Toronto hospitals to his care. His parish is not listed in

in sad situations but chaplains face that task every day.

Vanden Berg moves from cell-block to cell-block, heavy doors falling shut behind him. The Ontario Correctional Institute houses many sexual offenders, and ministry here is a particularly difficult one. Yet by the grace of the Great Healer, here, too, is forgiveness and restoration.

VanHouten is glued to his telephone. He informs people whom he had interviewed for positions about their success and lack of it. He sets up dates, times and places for summer employment of seminary students in various institutions. DeVries visits a home for the aged to organize a pastoral care committee which will respond to the religious and spiritual needs of the senior residents. Mantel is conducting a session with senior clients. The topic is the Lord's Prayer. He emphasizes the spiritual aspects of recovery from alcoholism. Dreise's ministry, too, brings him into contact with the suffering resulting from alcoholism, and he prepares for an intervention session with the family and friends of an alcoholic.



Rev. C. Vink, chaplaincy trainee at the Royal Alexandra Hospital in Edmonton.

Chaplain Richard Vanden Berg needs all his concentration to safely manoeuvre his car along the clogged 401 traffic artery to the Ontario Correctional Institute in Brampton. The day of reckoning has come for Rev. Siebert Van Houten; he can no longer postpone his paperwork and this day finds him tied to his desk and telephone. Rev. John de Vries begins the day by responding to a call from one of the chaplains in his region. She complains about undesirable literature coming into her institution. DeVries promises to take this matter up with the administrator. Rev. Albert Dreise too is on the telephone, arranging his many appointments of the day.

In Thamesville, Rev. Peter Mantel starts the day by comforting one of the staff members at the treatment centre. The man just received word that his son-in-law killed his own two sons, himself, and seriously wounded his wife — one of the many tragedies of alcoholism.

As the sun rises at the eastern horizon of Alberta's landscape Rev. Melle Pool is on his way to the Edmonton Pastoral Institute, while chaplains Sini Den Otter and Denis VanderWekken travel to the Grey Nuns Hospital where the morning prayer is piped into the rooms. The chaplains then gather for some moments of prayer for guidance and

blessing in their ministry.

Rev. Case Vink is already making calls at several units of the Royal Alexandra Hospital. Rev. John Jansen prepares to meet his students in one of those intensive, inter-personal relationship sessions in which aspiring chaplains are called to examine their motives, relationships and actions with ruthless honesty. Later yet, on the West coast, Rev. Henry Smidstra hears the doors clang shut behind him as he enters his parish: the Burnaby Correctional Centre for Women.

Good news in sad situations

It is mid-morning when Dirk Habermehl meets with a sub-committee of the Ontario Provincial Chaplaincy



Photos: Courtesy Carl Tuyl

Rev. G. Ringnalda, Toronto General Hospital.

Committee to discuss spiritual care for non-Christians in the government's institutions. He

his denomination's yearbook, but it is the largest in Canada. It covers a territory that can add hundreds of kilometers to the odometer for just one round of visits. Dirk Evans is busy with his students. Chaplaincy requires the integration of one's theology not only in preaching, but also in one's own personal life circumstances. Chaplains must be at peace with themselves before they can minister peace to others. Evans helps his "parishioners" reach for that peace that comes from self-acceptance. Kranenburg meets the patients at his hospital with the good news of the Gospel. It is not easy to bring good news



Rev. J. De Vries, regional co-ordinator for Windsor-Woodstock.

Facing death

VanderWekken sits by the bedside of a patient who is beginning to lose hope of recovery and now faces the possibility of imminent death. From there the chaplain moves to a tired family which is keeping vigil at the bed of their dying father. VanderWekken is asked to offer prayer.

In the same hospital Sini Den Otter is called to minister to a couple who just went through the experience of a still-birth. Sini asks the couple to think of a name for the baby, explaining that the act of naming would acknowledge that she was a person and that she was known by God.

Vink visits a man who is

about to have open heart surgery; from there he moves to the neo-natal unit, comforting a woman whose baby has already undergone several surgical procedures. Vink wants her to see and experience the God who loves her and her baby.

Pool is preparing workshops which could be of profound and lasting significance and enrichment to the participants. He makes himself available to conduct those workshops in the churches.

Jansen meets with his students, paying attention to each individual's needs and progress. He himself counsels someone who has been referred by the courts for psychiatric



Rev. M. Lise, Whitby Psychiatric Hospital.

evaluation. The man flees into rationalizations where he finds excuses for his behaviour. Silently, Jansen invokes the help of the Holy Spirit to convince this man of sin.

Way on the West coast, Smidstra is organizing the pastoral care in prison. He calls on clergy and lay volunteers. Five inmates have committed their lives to the Lord, and Smidstra must care for these new Christians.

Some chaplains have time for lunch, others munch an apple or a sandwich on their way to other appointments. Habermehl travels to visit one of the chaplains in his region. If

Continued on page 15...

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The "women in office" decision of the CRC

This special four-page insert (*Calvinist Contact*, May 24, 1991) carries the reflections of the Rev. Howard Vanderwell, President of Synod 1990. Copies of this insert are still available. Orders can be placed as follows:

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Chaplains: institutions of all kinds are their churches



Rev. Lise conducts a service.

... continued from page 14.

he makes good time he might be able to squeeze in yet another call.

A God-like thing

Lise enters the psycho-geriatric ward. He distributes simple percussion instruments to the patients. His message is a straightforward one and the songs are of the familiar kind. God is also present where people have trouble remembering their own names. The chaplain, though, calls them by name. A God-like thing! VanArragon is involved in the training of lay volunteers. His sessions require much preparation, and so does the weekly Bible study that he conducts for long-term patients. Ringnald sits down with a family in Toronto's Hospital for Sick Children. They are tired and worried about their child. Ringnald prays with them.

Evans is in session with one of his students. He is not satisfied with the student's visits. Kindly but deliberately he points the student to his mistake of talking too much and listening too little. The discussion takes on a very intense nature when Evans directs the student's attention to his need for control.

Kranenburg is called to parents whose 4½-month-old baby died of that mysterious disaster called crib death. He faces grief so profound that he finds it difficult to voice words that will not sound trivial. The father asks Kranenburg to conduct the funeral.

Vanden Berg conducts Bible study in the Ontario Correctional Institute behind bars. The questions about guilt and forgiveness, always part of everyone's journey, take on still deeper meaning in the cell-blocks of sexual offenders. But there too the Word is spoken: "Though your sins are like scarlet...."

Powers of persuasion

VanHouten keeps at it with stubborn determination. He is contacting people who are considering being volunteer

visitors. With all possible powers of persuasion VanHouten coaches them into commitment. DeVries meets with the chaplains of his region and prepares for yet another appointment. He will meet with his regional interfaith committee. Mantel is counselling a young alcoholic. From the counselling session he moves into a group which discusses the topic "forgiveness." Some of his clients are yet unable to trust God completely and Mantel fears that they will go back to drinking.

VanderWekken comforts someone on a breathing machine. The woman is afraid of letting herself fall asleep. "What if I don't wake up?" she asks. VanderWekken is continually surprised to experience God's presence in weakness. He is always energized afresh by seeing God's strength in such weakness.

Chaplain DenOtter conducts the memorial service for the still-born baby. She exercises her ministry of comfort, depending on God's Word, but the whole episode of deep and bitter mourning was very taxing and leaves DenOtter exhausted. She nevertheless makes rounds again on the maternity ward.

Vink's beeper summons him to the medical ward. A woman recovering from surgery requests him to offer a prayer of thanksgiving. Her daughter is present. Vink reads from Scripture and leads in prayer. Then he too is called to minister to people who walk in the valley of the shadow of death.

Elsewhere in the city of Edmonton, Pool is designing a weekend retreat for church councils. His knowledge and experience gained in chaplaincy training allows him to outline a program that would be of great benefit to any church council that would seek his service. Pool is especially gifted in the area of conflict management.

Smidstra is building bridges with the correctional officers.

In his ministry he is very dependent on their co-operation. He clears admittance of volunteers for the Sunday service. He then comforts a young person who is in jail for the first time. Smidstra listens to a life story of hurts, pain and fears.

The day nears its end. Habermehl gets into his car and heads for Cobourg, Ont. He will prepare for a service he has promised to conduct and the light in his study will not be extinguished early. Lise ends a draining day of ministry at a ward where he conducts a Bible study. He is the chaplain on call this week. He really does not go off-duty for he will keep one ear cocked to the telephone.

VanArragon is not finished at five o'clock, either. He co-teaches a lay pastoral visitor program in the evening. His ministry is totally financed by the Oshawa churches, and VanArragon often makes appearances at the gatherings of those congregations. Ringnald finally makes it home at 7 p.m. Tired, and with more than 150 kilometers on the car for the day, he ends his rounds with the satisfying knowledge that he has represented the Great Physician who is able to bring relief beyond understanding.

Evans and Kranenburg, too, become part of that great mass of travelling Torontonians who make their way home. All Toronto chaplains frequently conduct Sunday services and their sermons mirror the compassion for those whom Jesus called the least of his brethren.

Chaplain Vanden Berg steers his trusted Volkswagen into the seemingly endless train of traffic that leaves Toronto. There is that question in the parable of the sheep and the goats: "When did we see you in prison?" Vanden Berg sees him every day.

'What difference did I make today?'

Dreise's day is nowhere near its end. He faces the difficult task of meeting with the family and friends of an alcoholic for the purpose of confronting the man with his alcoholism. It will be close to midnight when he checks in at home. VanHouten, knowing that tomorrow he must visit in his region, decides to stay in his office and finish



The Westover Treatment Centre where Rev. Peter Mantel is chaplain.

his correspondence. DeVries ends the day with a conference of all the chaplains in psychiatric institutions in his region. DeVries also has management responsibilities in the Canadian Association for Pastoral Education, and these duties often extend his day way beyond the nine-to-five hours.

Evening in Edmonton: staff de-briefing at the Grey Nuns Hospitals. The chaplains ask the question: "What difference did I make today?" A good question for all of us with which to end the day.

Vink leaves the hospital and catches the bus home where, following supper, he prepares for a presentation at The King's College. Pool joins his wife Diane for supper at the usual time. In their evening prayer they petition God for the opportunity to use Melle's talents in the churches.

Jansen leaves another day of teaching, counselling and meetings behind him. He has touched the lives of patients, but he also set the course of the church as he tried to perfect its ministers. Perhaps that is the most important and at the same time most difficult task: to minister to ministers. Jansen does that year after year.

It is after 5 p.m. in B.C. when Smidstra leaves the prison. The wind in his hair tells him he is free. Through his ministry, the marginal people at the edges of our society are also being reconciled to God. God does not forget his people when they sin and wind up behind bars.

The day you gave them, Lord, is ended. "What difference did we make?" asked the chaplains at the Grey Nuns Hospital. And on behalf of all of us I answer their question thankfully: a lot!

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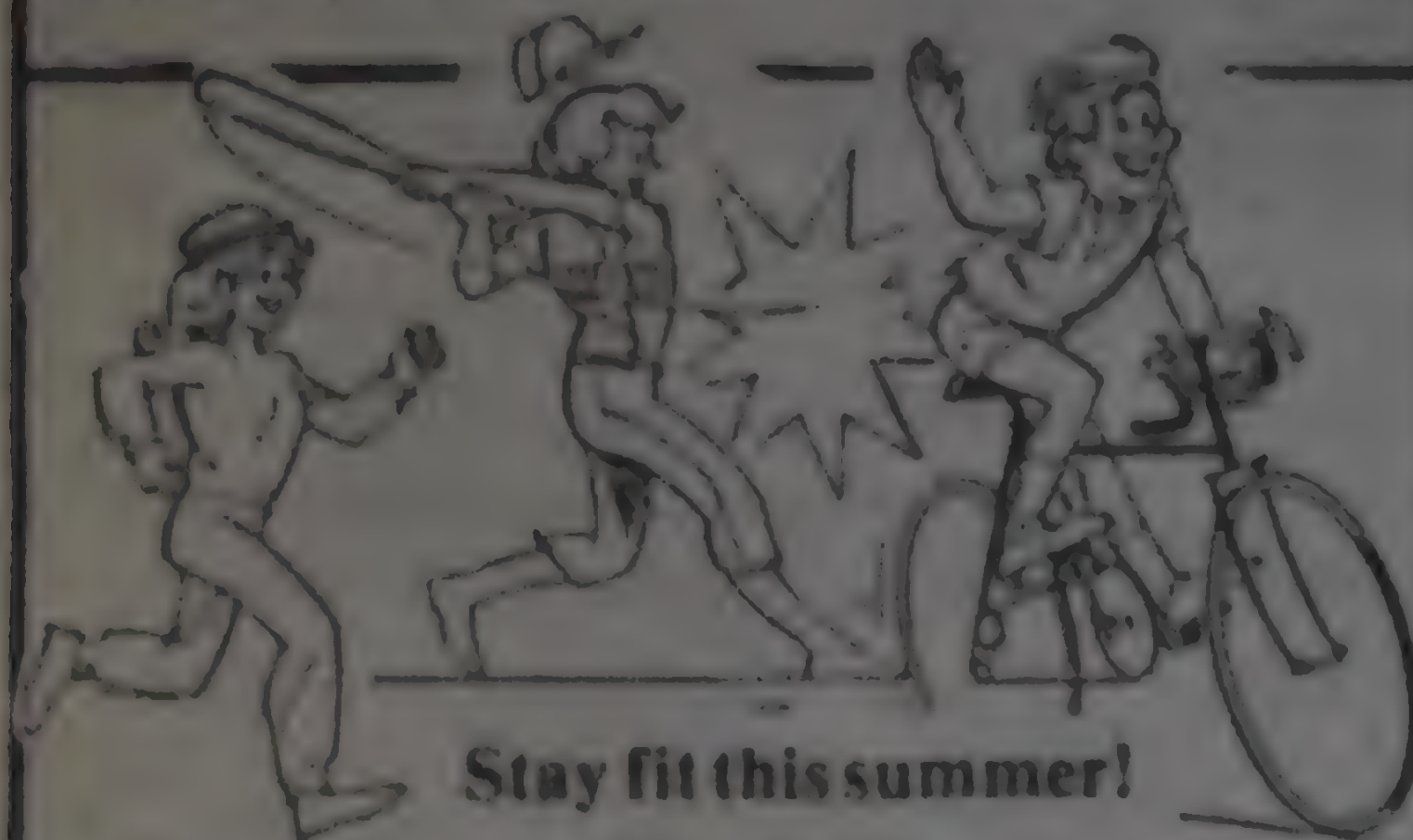
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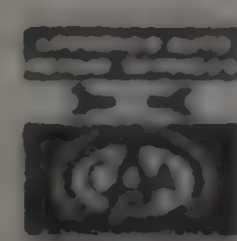
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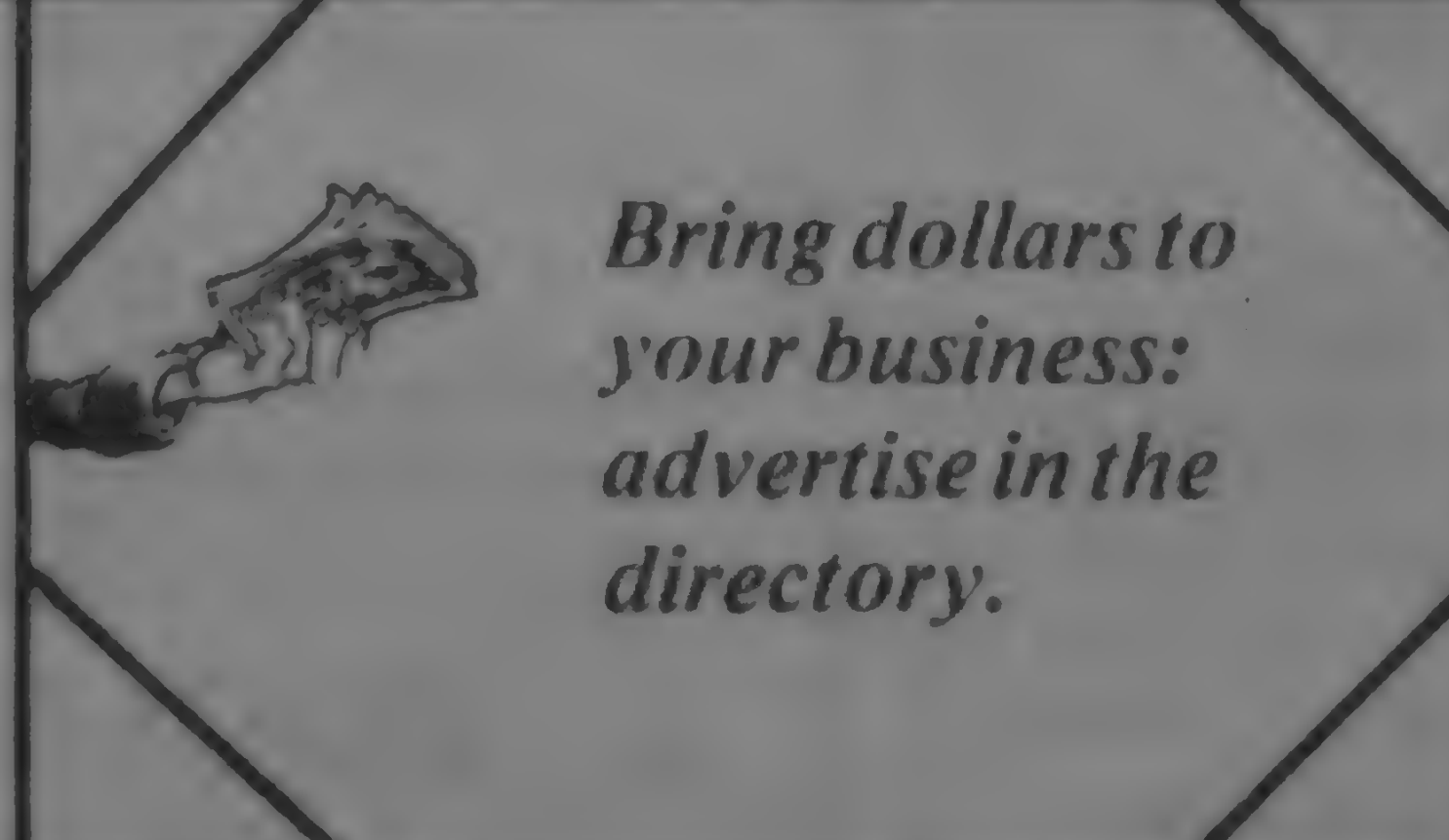


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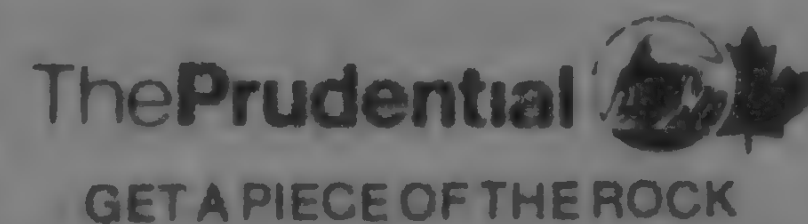


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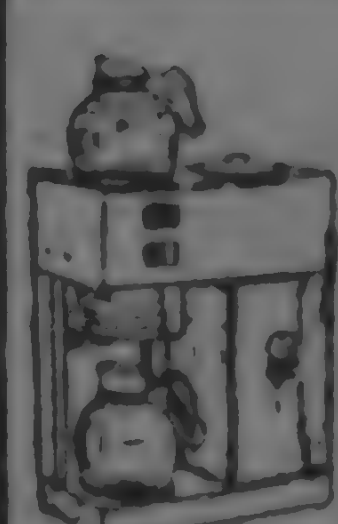
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Has God's time for a counterculture church come?

Murray Moerman

May I speak personally? I have a deep concern for the church and for the moral environment of our land, which is rapidly becoming a very new context in which we are now called to minister.

I believe that churches of our Reformed tradition require an internal perceptual shift which will enable us to see ourselves far more radically in relationship to our culture than we have been able to see ourselves in recent years. We need this to prepare for the kind of future which is already upon us.

The future is upon us

I am neither a theorist nor an alarmist, but a student of history with an orientation of positive realism. Our world has changed, continues to change more rapidly than ever before in history, and will continue to change at a pace which will "run over" us if we are not prayerful and watchful.

Canada is no longer a Christian nation. As a technicality, Canada was removed from the United Nations list of Christian nations during the 1980s for a lack of large enough proportion of practising Christians. We are now a secular-pluralist nation. The battles which I and many in the Body of Christ have been waging in regard to a respect for the sanctity of life, recognition of the Lord's day or any "day of pause," public (and now government-sponsored and -promoted) gambling, and a desire for the public school to recognize its bias are battles which we've lost decisively and which will not be coming back.

The occultic New Age is well-networked and rooted in education, the professional "healing" agencies, government and business and is here, whether we like it or not, to stay. Acceptance of homosexuality, now in process of being legally enshrined by the CRT, AIDS and anti-homophobia grow daily. Tolerance of all values, ideas and behaviours, except those flowing from moral absolutes, is the new and only absolute cultural value. And the new "political correctness" doctrine is only slightly ahead of its "thought police."

Some would deny it, prefer to wish it were not so, or to

hope the broad opportunities of the past would easily return, but such evasions will not prepare us for the world of today.

A church for today

The church, too, has changed. Denominational loyalty among members, for the sake of denominational loyalty, is a fond memory. The percentage of Canadian evangelicals has declined this century from 21 percent to seven percent. The moral attitudes and behaviours of church-goers are only percentage points different from those who reject Christ. The issues between denominations today, therefore, no longer revolve around the maintenance of distinctive traditions, but are now between denominations which consciously seek to hold to the Bible and those for whom the Bible was once a helpful guide.

Business as usual will no longer do.

We need a church which is prepared to see the radically new world order the way it is, to leave the past behind, and engage the new reality with vigour and sacrifice.

Some, perhaps many, will be left behind.

Lessons from history

Jesus viewed his church as far less structured than it has become and as far more of a countercultural force than it has been.

The church has always been most effective when it has seen itself as a counterculture. Witness the weary results of the "state church" marriage in Europe, or any other historical marriage of the church with the culture it has been called to transform. Just as "mixed marriages" between a believer and a non-believer have more often produced two non-believers than two believers, so also in the relationship between church and culture.

Before Constantine, the church was underground, persecuted, embattled and growing. After Constantine's forced marriage of the church to the Roman Empire, the church languished for centuries.

Witness the difference between the "official" church in China — staid, controlled and ineffective — and the "unofficial" counterculture

house church which has more effectively evangelized the nation than has any movement in history.

come and to whom we will return.

We need a counterculture church which will not give up,

more challenging, dangerous, costly, exciting, sanctification producing and fruitful than anything we've yet seen.

Not all the church is ready and not all will be prepared to adjust to what will be required.

The church that is prepared to take a subversive countercultural stance will be characterized by:

Prayer: I believe it will again become common for Christians to pray individually and corporately by the hour. We must regain this dimension of our life to become effective in our culture. Prayer is the dominant message of the renewal movement and the essential power for spiritual warfare.

Community: more of it, rather than less. While the organized church is dropping Sunday evening services, the countercultural church will be meeting more, in some cases almost daily. The focus will be on "deepening community"

Continued on page 18...

"Jesus viewed his church as far less structured than it has become and as far more of a countercultural force than it has been."

To be a countercultural force the church must see itself neither as an extension of or as a hater of the dominant culture, but as a loving, self-conscious radical counterpoint to it. The world will never see Jesus or understand his Gospel as long as the church looks so much like itself.

A countercultural church lives within a host culture but seeks to subvert it. The countercultural church does not seek formal diplomatic ties with the culture it seeks to subvert, but seeks to take it over by inviting its citizens to switch allegiance.

The church as counterculture is less concerned with protocol or media success than with spiritual vitality. The countercultural church will be given primarily to prayer, continual renewal, a living prophetic word, healing and costly obedience in the world.

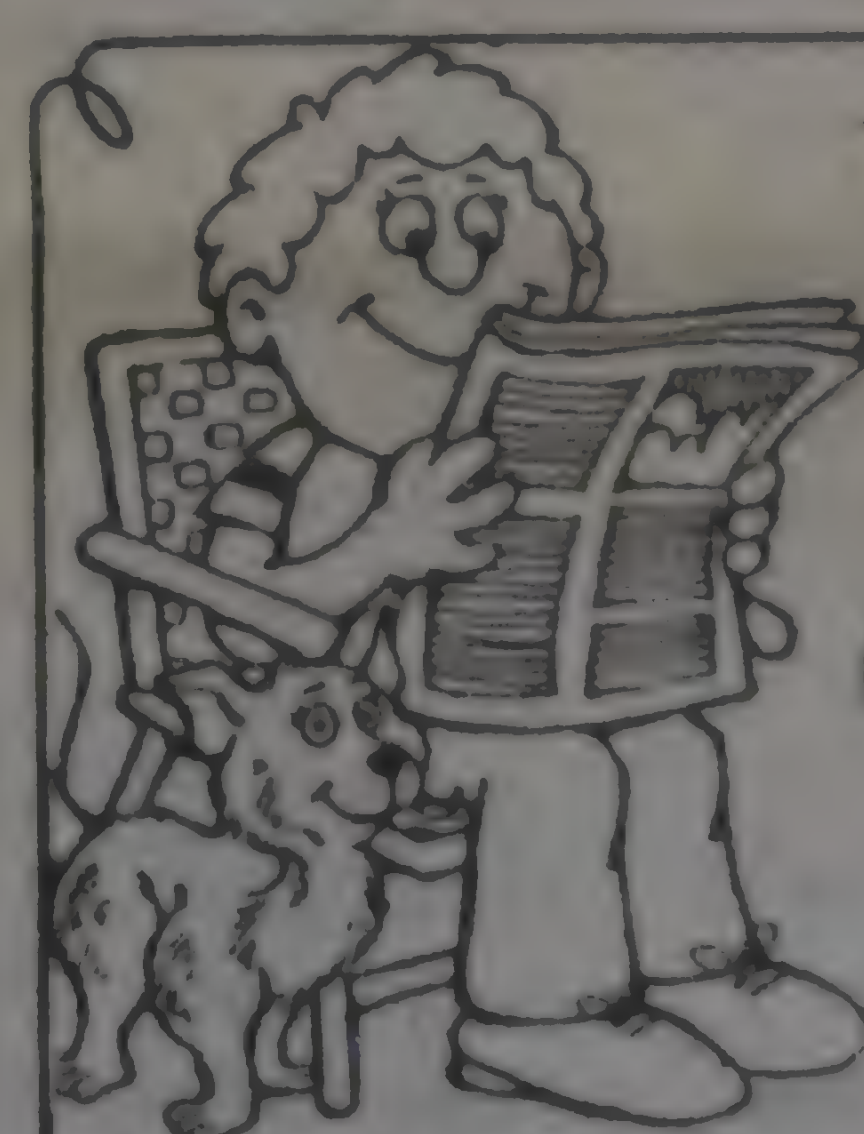
To be effectively countercultural, the church must not withdraw from the world in rejection but give itself to subverting the world in love and sacrifice as Jesus did, knowing from whom we have

withdraw, or disengage from the battle, even though we may have no apparent earthly hope of winning in the courts, media or other political means we have used; but simply to offer instead a far more clear, radical and distinct alternative than the world has seen before.

The church has been ignored because it has not shown a practical enough difference.

A counterculture for the challenge ahead

As a result of these changes I believe that the future will be



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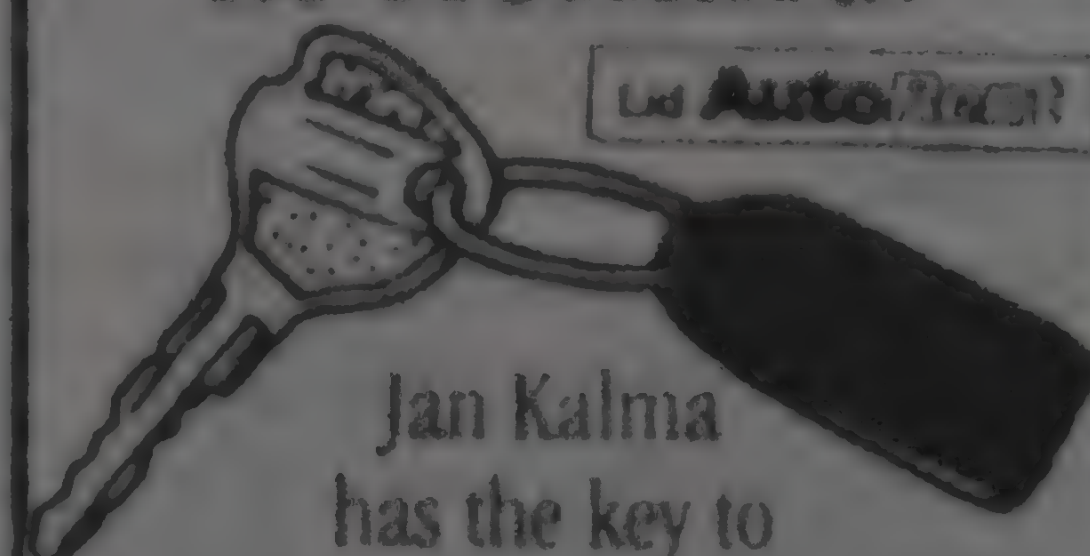
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Has God's time for a counterculture church come?

...continued from page 17.

rather than "filling meetings."

Costly obedience: The sacrifices of the counterculture church will be those of misunderstanding, pain, instability, potential economic ruin and occasional death, rather than those of tithing.

parking problems and occasional church splits.

A house church structure: The primary church wineskin will change to a simpler, more personal, flexible structure in which the house church is of equal or greater prominence

than its more public expression. This is essential for new churches to be planted in adequate number and grow in urban areas where property ownership ceases to be an option.

Lay leadership: The church,

including its sacraments, will be entrusted into the hands of less trained, ardent laypersons, women and men. Clergy have been shown, for the most part, to be able to lead only institutions. The harvest force required to subvert a nation requires a more flexible leadership from outside of the traditional paradigm.

healing and divine protection as not only common but expected. In moving in this direction the countercultural church will more directly confront the New Age movement and be misunderstood by many, but be unafraid.

Public contempt and boldness in witness: Christianity will be the increasing subject of public contempt and fear, and the countercultural church will be more bold in witness than it has been in long days past. The media will be more free in its caricature and rejection of the church. The church may well lose its charitable tax status. Yet its bold love and caring will grow and turn many to a saving relationship with Jesus Christ.

And the days which lie ahead will be more painful and glorious than those past.

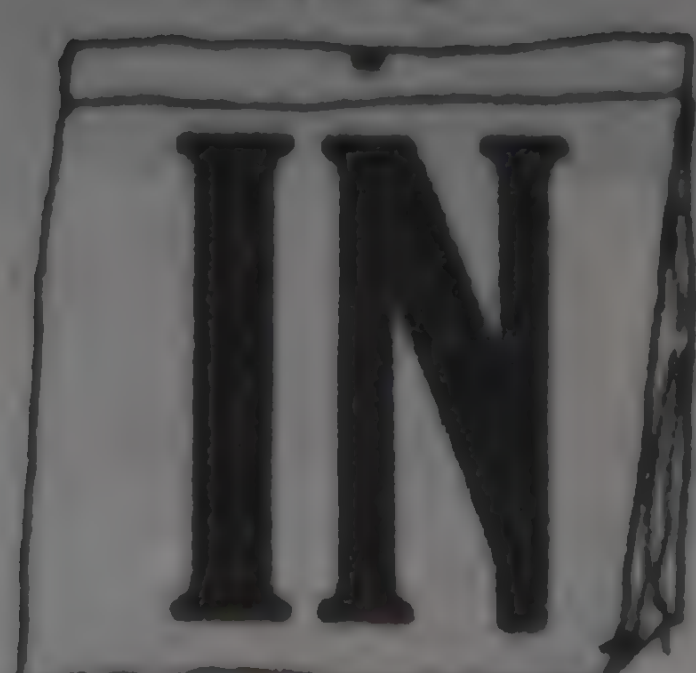
May the Lord give us grace to be ready!

Murray Moerman is pastor of New Life Community Church (Reformed Church in America), Burnaby, B.C.



Photo: David Van Dyke

Peter and Marja are



Dear P & M:

I have a beef about all the showers I'm expected to attend and to which I must bring presents. Why do mothers or sisters of prospective brides feel they have to throw showers? It's not even considered proper etiquette for a close relative to throw one. Showers were originally intended to be thrown by a friend and included only those people who could not attend the wedding. That makes sense to me. But why should someone seek gifts for a sister or a daughter from people who will already buy a gift when they attend the wedding?

While I'm on the topic of gifts, I much prefer the Dutch custom of throwing a birthday or anniversary party for yourself while not really expecting gifts. The idea is to invite people to "come and celebrate with me." Here in North America someone else is supposed to throw the party and again there is a great emphasis on bringing gifts.

The advantage of throwing your own party is that nobody will ever feel left out at his or her own birthday. In addition, you can decide with whom you want to celebrate. The North American system makes you depend too much on your own popularity for a celebration. It creates winners and losers.

Well, now that I've gotten that out of my system I feel a whole lot better. But maybe your panel sees things differently?

Dear Shower Guest:

There are many wedding guests who feel they are being fleeced twice.

It takes energy, money and imagination to come up with one gift for an event, never mind two!

Showers were originally held to help set up new households. These days many singles have already had the experience of setting up their own apartments or they've saved enough to purchase most of the necessities. This puts a wedding guest into an awkward position. Placemats, pot holders and wooden spoons don't seem to cut it anymore as shower gifts. So what do you buy?

Those who throw showers need to reconsider their reasons as well as their focus. If they insist on a shower for guests who will also attend the wedding, why not clearly explain that it's just a fun party to which you bring small and inexpensive odds and ends? A shower guest who is not coming to the wedding may want to give a larger gift, but the others should feel no constraint to spend lots of money. This is where the hostess can help by de-emphasizing large-gift giving and setting a theme with some manageable guidelines for the kind of helpful gifts that a bride and groom would not expect to receive at their wedding.

Regarding your beef about birthdays, we didn't realize that there was a North American and a Dutch approach to parties. In fact, one of our panelists who just returned from a trip to Holland wondered whether the Dutch expectation may actually be greater than the North American. She reminded us that many Dutch homes have a birthday calendar in one of their bathrooms so that everyone knows when there's something to celebrate. Family and friends are expected to act on this information with a card, phone call or visit. As a minimum, people bring flowers or a small gift. Meanwhile the birthday celebrant must have refreshments and pastries on hand for morning coffee and afternoon tea. We mention this so that you are not too quick to blame or credit a particular culture. In both cultures you can be set up for a let down.

We also like the idea of throwing your own party. That way you take responsibility for your special day and avoid sitting around the house miserably depressed because others haven't met your unspoken expectations. Some of us like to spend an anniversary or birthday with an intimate circle of close friends or just with our spouse or family; others among us enjoy a big bash. Making your own plans is the best guarantee of the kind of day you prefer.

We hope that you are flexible enough in your opinions to allow for the occasional surprise party planned by a well-meaning person. In our experience, for example, friends or marriage partners have arranged parties when someone turned the big three-o, four-o, or five-o. Here, too, a caution is still in order. Recently a number of guests quietly sneaked into a friend's home, prepared to shout "Surprise" when he and his wife came downstairs. Little did they know that he was padding about stark naked between the bathroom and the bedroom after taking an early shower. Fortunately he pulled on a pair of jeans before heading down to the kitchen for a snack. But just imagine his consternation if he had gone to the fridge in a state of undress only to have the lights turned up to a fanfare of well-wishes! No doubt he, too, would have been converted to your position: "No surprise parties, please. Thanks, but no thanks. I'll plan my own."

It's great to know that writing us has made you feel a whole lot better. A "cleaned-out system" sounds like a reason to celebrate. Why not plan a party?

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c/o Calvinist Contact
4-261 Martindale Rd.
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Spiritual warfare: The enemy is not the culture or its government or the individuals or coalitions within it. The spiritual "strongman" over each city must be confronted and required to release those under its deadly influence. This warfare is spiritually and emotionally draining but must be learned at the necessary cost, being essential to true success.

Reliance on the supernatural:

The expectation that the genuine Christian life cannot be lived without the on-going intervention of God will again become common. We will see effective prayer for the sick,

International team formed for child soldiers of Liberian civil war

MONROVIA, Liberia (EP) — An international Christian relief team is being formed to help the "hidden victims" of a bloody civil war — the child soldiers of Liberia, some as young as eight years old.

"Children were the victims of, witnesses to and perpetrators of some terrible acts of violence" during the recent civil war which killed as many as 20,000 in the undeveloped country, said Youth With A Mission (YWAM) leader Doug Balfour after a recent two-week visit there.

Children as young as eight — girls as well as boys — were conscripted for frontline service by rebel factions during last year's overthrow of President Samuel Doe. The killing left many children orphaned.

Psychologists and other mental health workers will be among those who will fly into the West African nation later this year to try to bring healing to the thousands of youngsters still suffering from emotional wounds brought on by the fighting.

Fierce anger

"The children of Liberia have grown up in the last 10 years with massacres, atrocities, revenge killings — total instability," Balfour said. "As a result of that and the war they are moving towards being amoral. They have no framework of what normal life is, none of the normal restraints and self-control you find in children. Many have a fierce, almost irrational

anger."

Balfour, with his wife, Anne, is project leader of a multi-national team from the United Kingdom, Switzerland, France, New Zealand, the United States, and the Netherlands, which is due to begin working in Liberia in October.



The group, formed by the Christian relief organization Medair, a partnership between YWAM, Mission Aviation Fellowship and Medications for Africa, will be based in the capital of Monrovia, where the population has been swollen to around 750,000 by refugees from the interior.

The Medair team plans to help train local health workers, teachers, pastors and lay people to counsel and care for the traumatized children, as well as establish a school lunch feeding program.


As the situation stabilizes in the interior, which is still currently controlled by various rebel forces, the group also hopes to be able to re-establish a network of local clinics, closed since the fighting began.

"How do you reconstruct a country where the future generation is so damaged?" asked Balfour. "Everyone we spoke to said that without sorting this out they saw no hope for the future of the country." Balfour said that government, community and church leaders have warmly welcomed the scheme to begin helping the child war veterans.

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If you wish a photo included, send us the original.</p> <p>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p>NEWLYWEDS</p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>VANDYK:</p> <p>We would like to thank our family, friends and acquaintances for making our 60th wedding anniversary an unforgettable day. Your cards and letters are very much appreciated. Praise God from whom all blessings flow! Cor and Neeltje Van Dyk-Den Arend.</p> <p>Births</p> <p>HEYINK:</p> <p>With joy and gladness to our God, John and Elaine Heyink (nee Schaafsma) rejoice at the birth of their second son,</p> <p>WENDEL ALBERT</p> <p>born June 5, 1991, at 2:48 p.m., weighing 8 lbs., 14 oz. A loving brother for Darrel. Very proud grandparents are Mr. Albert Schaafsma of Blenheim, and Mr. and Mrs. John Heyink of Chatham.</p> <p>MEIJAARD:</p> <p>Tyler and Alma (nee Bruining) praise God for the gift of a beautiful baby girl.</p> <p>CHRISTINA JOY</p> <p>was born on Sunday, July 7, 1991, weighing 8 lbs., 13 oz. She is a welcomed little sister for Michael and Melissa. Christy is the 30th grandchild for Mr. and Mrs. Jack Bruining of Port Dover, Ont., and third grandchild for Mr. and Mrs. Gerard Meijaard of Hamilton, Ont.</p> <p>OEGEMA:</p> <p>With joy and thanksgiving to God for entrusting us with our first child, we, Michael and Annie, are pleased to announce the birth of our son,</p> <p>CAMERON WAYNE</p> <p>He was born on July 10, 1991, at 8:23 p.m., weighing 8 lbs., 5 oz. Cameron is the first grandchild for Heiko and Helen Oegema of Talbotville and the 17th grandchild for Nel Vander Mey of Beamsville. He is also the first great-grandchild for both Mrs. Ali Oegema of St. Thomas and Mrs. Helen Gelok of Oakville. Home address: 40 Walnut St., St. Thomas, ON N5R 2Y8</p> <p>Adoption</p> <p>SIMONSE:</p> <p>The Lord has done great things for us, and entrusted to our care a little girl. We, Lawrence and Teresa, joyfully announce the final adoption on July 30 of</p> <p>SANDRA MICHELLE</p> <p>born June 30, 1991. She is warmly welcomed and loved by grandparents and family Ed and Tina Van Bolhuis, Noble, Ont., and Lawrence and Margaret Simons, Bradford, Ont. Home address: Mr. and Mrs. L. Simons, 106 Redwater Dr., Rexdale, ON M9W 2A2</p> <p>For Rent</p> <p>Fort Myers, Florida: Large mobile home in quiet, well kept park. Includes swimming pool, jacuzzi and laundry facilities; 10 minutes from Sanibel Island and beaches. Weekly, bi-weekly and monthly rent available. No Sunday calls please. Call Helena, (416) 689-3364.</p>	 <p><i>Congratulations to Dorothy Rozema (nee Fokkema) on the occasion of her 85th birthday!</i></p> <p>ROZEMA (nee Fokkema):</p> <p>Dorothy Rozema (nee Fokkema), residing in Shalom Manor, Grimsby, Ont., will celebrate her 85th birthday on Aug. 21, 1991. Her children wish her a very "Happy Birthday" and God's blessing in her years to come. Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>Appointment</p>  <p><i>Congratulations to Edmond Frank de Walle on his appointment as a judge of the British Columbia Provincial Court!</i></p> <p>Congratulations to</p> <p>EDMOND FRANK DE WALLE</p> <p>of Terrace, B.C., who was sworn in on May 24, 1991, as a judge of the British Columbia Provincial Court. He has practised law with Talstra & Co. in Terrace B.C. since 1981. During the swearing-in ceremony Ed stated: "I trust and hope in some small way to bring honour to the judicial system and this free and democratic society. Thank you for placing your trust in me for this awesome responsibility." Ed de Walle and family are members of the Terrace Chr. Ref. Church. Congratulations from your family and friends. We wish you wisdom in your new work. May the Lord bless you in this important position.</p> <p>For Sale</p> <p>The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p>	<p>BROUWER-JANSEN:</p> <p>With joy and thankfulness to God, Albert and Coby Brouwer are pleased to announce the marriage of their daughter,</p> <p>MARILYN WANDA to HENRY JOHN</p> <p>son of Albert and Nancy Jansen. The Lord willing, this celebration of love will take place on Saturday, August 10, 1991, in the Holland Marsh Chr. Ref. Church, Rev. S. Van Daalen officiating. Future address: 20 Emerald St. N., Apt. 506, Hamilton, ON L8L 8A4</p> <p>RHEBERGEN-BERENSCHOT:</p> <p>Henry and Lenie Rhebergen of Cobourg, Ont. and Leland and Una Berenschot of Oostburg, Wis., are pleased to announce the marriage of their children,</p> <p>KIMBERLY ANN and JACK WILLIAM</p> <p>The ceremony will take place, D.V., on Saturday, Aug. 3, 1991, at 11:00 a.m. in the Ref. Bible College Chapel, Grand Rapids, Mich. Future address: 3576 Greenvue Ct. S.E., Grand Rapids, MI, USA 49546</p> <p>SIEBRING-STRUYK:</p> <p>With thankfulness to God we, Klaas and Annie Siebring of Mill Bay, B.C., and John and Andrea Struyk of Sioux Center, Iowa, announce the marriage of our children,</p> <p>ANITA and CALVIN</p> <p>This celebration will take place on August 17, 1991, in Mill Bay, B.C., D.V. "The Lord will watch over your coming and going both now and forevermore" (Ps. 121:8).</p> <p>SUK-VAN MARION:</p> <p>With joy and thanksgiving, Mr. and Mrs. John Suk of St. Catharines, Ont., and Mr. and Mrs. Henk Van Marion of the Netherlands wish to announce the marriage of their children,</p> <p>SANDRA JOY to HENRY</p> <p>on Aug. 17, 1991, at 2 p.m., in the Maranatha Chr. Ref. Church, St. Catharines, Ont., the Revs. J. Van Marion and H. Katerberg officiating. Future address: 304 Read Rd., R.R. 6, St. Catharines, ON L2R 7K6.</p> <p>VAN STRATEN-BANNINGA:</p> <p>With joy and thankfulness to our Lord, we, Gus and Fenny of Woodstock, Ont., and Ed and Anette of Sarnia, Ont., are happy to announce the forthcoming marriage of our children,</p> <p>ERIKA and DAVE</p> <p>The ceremony will take place, the Lord willing, Saturday, Aug. 17, 1991, at 3:00 p.m. in First Chr. Ref. Church, London, Ont., Rev. W. Brouwer officiating. Forwarding address: R.R. #1, Burford, ON N0E 1A0</p> <p>ZONDAG-BERGSMA:</p> <p>Mr. and Mrs. Jack and Mynie Zondag of Lynden, Ont., are happy to announce the forthcoming marriage of their daughter,</p> <p>WILMA JEAN to ALAN DAVID</p> <p>son of Mr. and Mrs. Sijtze and Juliana Bergsma of Hamilton, Ont. The ceremony will take place, D.V., on Saturday, August 17, 1991, at 11:00 a.m. in Calvary Chr. Ref. Church, Flamborough, Ont., Rev. John Zantigh officiating. Future address: 233 Hebert St., Waterloo, ON N2J 1V1</p>	<p>1966 1991 "By love serve one another" (Gal. 5:13c). With praise and thanksgiving to God we, the children, would like to announce the 25th wedding anniversary of</p> <p>JACK and ANKJE BOOTSMA (nee Miedema)</p> <p>They were united in marriage on August 25, 1966, by Rev. P. Kranenburg in Ebenezer Chr. Ref. Church, Jarvis. We pray that the Lord will continue to bless you and fill your lives with joy. With love and thankfulness: Wayne Leonard Timothy Faye Sara Aimee Family and friends are invited to an open house reception on Friday, Aug. 23, 1991, at the Jarvis Community Centre. Home address: R.R. #1, Port Dover, ON N0A 1N1</p> <p>1951 Sept. 6 1991 With joy and thanksgiving we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p>COR and JEAN DE GROOT</p> <p>The children: Clara & Tony Vanderlaan Jan & Rick Klooster Howard & Evelyn De Groot Kim & Don Phillips Neil De Groot 17 grandchildren and one great-grandchild. Open house: Saturday, Sept. 7, 1991, from 2-4 p.m. in the Chr. Ref. Church of Wallaceburg, Ont. Home address: 2945 St. Clair Gardens, R.R. #1, Sombra, ON N0P 2H0</p> <p>Britsum, Fr. St. Catharines, Ont. On Aug. 5, 1991, we celebrated with our parents,</p> <p>WILLEM and WIETSKA DE VRIES</p> <p>their 55th wedding anniversary. We are thankful to our Lord for giving us this wonderful day. We want to thank our Heit and Mem for their steadfast love in the Lord, and for guiding and helping us throughout all their lives. With all our love from your children, grandchildren and great-grandchildren. Home address: 2 White Street, Apt. 111, St. Catharines, ON L2N 1Z2</p> <p>Amsterdam/ Smilthers Hardenberg 1946 August 21 1991 "May your unfailing love rest upon us, O Lord, even as we put our hope in you" (Ps. 33:22). Thankful and happy for everything the Lord in his unfailing love has given us, we hope, with our children and grandchildren, to celebrate our 45th wedding anniversary on Saturday, Aug. 24, 1991.</p> <p>JOHN and ANNA HAMHUIS (nee Pyper)</p> <p>Herman Hamhuis, Tiffany Hans & Marg Hamhuis David, Shannon, Darren, Melissa John & Irma Hamhuis Karen, Michael, Bryan, Jennifer Margaret & Dave Dillon Bonnie, Karl Deeny & Mike Zantigh Chantelle, Tim, Alyssa Marty & Ida Hamhuis Daniel, Erin, Cindy Open house Aug. 24, 1991, from 7:30 - 9:30 p.m., at the Aspen Restaurant. Home address: Box 3483, Smilthers, B.C. V0J 2N0</p>

Classified

<div>Anniversaries</div> <div>1961 September 2 1991 With joy and thanks to God, we are pleased to announce the 30th wedding anniversary of our parents and grandparents, LEN and ENA HORDYK (nee TeBrake) on Sept. 2, 1991. We pray that the Lord will give you many more years of health and happiness together, and with us. With much love and congratulations from your children and grandchildren: Karen & Brad Walker — Burlington, Ont. Kim & Jack Griffioen — Lynden, Ont. Daniel, Lauren Home address: 1032 Cedarwood Place, Burlington, ON L7T 3J3</div> <div>1951 August 18 1991 It is with great joy that we announce the 40th wedding anniversary of our parents and grandparents, CHARLIE and LEE HUIZINGA (nee Raven) May God bless you with many more years! With love from: Jack & Jeanette Wildschut — Sarnia, Ont. Mark, Stephen, Lee-anne Chuck & Susan Huizinga — Brooklyn, N.Y. Kasey Lee Stuart & Margaret VanderVaart — Kincardine, Ont. Arlene, Lisa, Michelle, Susan Leona Huizinga — Campden, Ont. Open house will be held, D.V., on Saturday, Aug. 17, 1991, at the Second Chr. Ref. Church of Sarnia from 2:00-4:00 p.m. Home address: 1161 Pontiac Dr., Sarnia, ON N7S 3A8</div> <div>1946 August 23 1991 With thankfulness to the Lord we celebrate the 45th wedding anniversary of our parents, EDDIE and FEMMY HULSHOF (nee Beens) With love and congratulations from: Bert & Ren, Marsha, Lori, Paul Henry & Marg Stephen, David Ed & Agnes Eddie, Michael, Jeffrey Home address: 1503 Lakeshore Rd., Clearwater, ON N7T 7H6</div> <div>Brampton St. Catharines 1967 1991 "Make music to the Lord" (Ps. 98:4c). We thank our faithful heavenly Father that we may celebrate our 25th wedding anniversary with our children, family, and friends. HENK and LENY LAMMERS (nee vanden Berg) William Allan Audrey Rita Joan Home address: 1 Dale Court, St. Catharines, ON L2M 1K9</div> <div>1966 July 27 1991 "Though I scatter them among the peoples, yet in distant lands they will remember me. They and their children will survive, and they will return" (Zech. 10:9). With joy and thanks to God, we announce the 25th wedding anniversary of our parents, ANDY and INA STEENBEEK (nee Rulter) Congratulations, Mom and Dad We pray the Lord will bless you for many more years. Love from Tony & Betty Mike & Mary-Jo Sonya Home address: 117 Pine St., Ancaster, ON L9G 2T8</div>	<div>Anniversaries</div> <div>September 2, 1966 September 2, 1991 Mt. Hope, Ont. L0R 1W0 Dear Rolina, Greetings! This is not your commonplace twenty-fifth anniversary advertisement, but why should it be? You're worthy of something out of the ordinary. The kids didn't write this message obviously but then they're not the ones who have been married to you for a quarter of a century (we're getting older, Frisian lady!). I wanted the opportunity and privilege of thanking you for who you are and for what you've done and are doing. I wanted to thank God for putting you on my path back in 1965. I want to thank you for being my friend and faithful partner all these years. You put your initial ambitions of being a classroom teacher on the back-burner so that you could devote your full attention to our four "begats." Lucky them! As I ran off to school meetings and community events all these years, you nurtured and reared them. Nice job you did judging by the way others speak favourably of our four responsible (usually), mature (often) and committed — by God's grace — children. With the last child heading off to college this fall, the nest will be empty most of the time. That may be a little hard to take, initially, but it's normal. I'm glad you're back into classroom teaching even if that means potpies on occasion. You've still got a lot to offer even if the school kids can now outrun your creaky knees. As I reflect on the last twenty-five years, I am reminded of Scripture's assertion that a good wife is much to be treasured. I do treasure you. I probably haven't said that as much as I should have, hence this public acknowledgement of my appreciation for you as partner, friend, spouse, lover and colleague. May God grant us many more happy and healthy years as we work side by side and watch Him influence the lives of Gerrit, Tess (and John), Roland and Hennie as He did ours. To Him be thanks and praise. Love, Henk (since you prefer it with an "e") P.S. Thanks for the boat. I have no idea what to buy you. — Hank (since I prefer it with an "a")</div>	<div>Anniversaries</div> <div>September 2, 1991</div> <div></div> <div>Happy 50th wedding anniversary to Frank and Stella Wynia on July 17, 1991 (see ad in July 12, 1991 issue).</div>	<div>Anniversaries</div> <div>Lansing, Ill. Mississauga, Ont. 1951 August 23 1991 With thankfulness and joy to the Lord, we celebrate the 40th anniversary of our loving parents and grandparents, DON & SALLY WIERSMA (nee Yff) May God bless them with many more years to come. With love and congratulations from: Karen & Cecil VanNiejenhuis — Kitchener, Ont. Nathan, Sara, Miriam Donna & Bill Leo — Mississauga, Ont. Pam Seppen — Mississauga, Ont. Sean Home address: 619 Bob'o'link Rd., Mississauga, ON L5J 2P5</div> <div>Obituaries</div> <div>"Safe in the arms of Jesus." Suddenly in her sleep, on July 14, 1991, the Lord called home our dear granddaughter, LAURA ELISE JOHANNA DRUIF at the age of 3½ years. Isaiah 55:9. Dear daughter of Betty and Gerry Druif, Guelph, Ont. Sister to Andrea, 5 and Shawna, 14 months. Sadly missed by: Opa and Oma Y. Verbeek, Acton, Ont. Aunts, uncles and cousins: Judy & Tom Weber — Waterdown, Ont. Angela, Andy Jenny & Pete McNally — Burlington, Ont. David, Katie John & Kathy Verbeek — Acton, Ont. Correspondence address: 31 Victoria Ave., Acton, ON L7J 1Z1 In loving memory The Lord in his wisdom took home unto himself, on Friday, July 12, 1991, our faithful member and dear friend, Mrs. GEERTRUIDA MARIA (Trudy) HUTTINGA (nee VandeWint) That the Lord may comfort and strengthen her husband Nick, children and grandchildren is the prayer of all the members of our Ladies Society, "Be A Blessing." She will be missed by all of us. Williamsburg and Dixon's Corners Chr. Ref. Churches</div>	<div>Obituaries</div> <div>Donkerbroek, Fr. Telkwa, B.C. Sept. 3, 1905 July 13, 1991 On July 13, 1991, our heavenly Father called home our husband, father (heit) grandfather (pake) and great-grandfather, JAN (JOHN) BOONSTRA SR. In his 86th year. His comfort was in Ephesians 2:8: "For it is by grace you have been saved, through faith — and this is not from yourselves, it is the gift of God." Jesus said: "I am making all things new." (Rev. 21:5). Lovingly remembered by wife Grietje (nee Betten). Dear father of: Geeske & Hendrik Duursma — Telkwa, B.C. Joe & Grietje Boonstra — Telkwa, B.C. John & Carolyn Boonstra — Maple Ridge, B.C. Alie & Cecil Packer — Penticton, B.C. Jannes & Leny Boonstra — Telkwa, B.C. Tony & Bonny Boonstra — Edmonton, Alta. 41 grandchildren and 41 great-grandchildren. Family, including 18 spouses of grandchildren, totalling 112. Predeceased by son, Wiebren, 1965, son-in-law, Jacob Duursma, 1973, three grandchildren and one great-grandchild. The funeral took place July 18, 1991, out of the Telkwa Chr. Ref. Church with Revs. John and Tony Boonstra, and Rev. Wayne Leigh officiating. Correspondence address: Mrs. John Boonstra Sr., Round Lake Rd., R.R.#1, Telkwa, BC V0J 2X0 July 10, 1991 On behalf of the "Golden Age Club" and the South Chatham Village, we express our deepest sympathy to Mrs. Ray Wiersma, her children, grandchildren and great-grandchildren, with the passing away of Mr. RAY WIERSMA at the age of 85 years. For both associations he was a well-liked president. We pray that God will comfort and strengthen Mrs. Wiersma and the family now, and each new day to come.</div>
<div>Anniversaries</div> <div>Fruitland Wellandport 1956 1991 "Commit your way unto the Lord. Trust in him and he will sustain you" (Ps. 37:5). We thank our heavenly Father that on Sept. 7, 1991, we may celebrate our 35th wedding anniversary with our children, grandchildren, family and friends. BILL and WILLY VANDER HEIDE (nee Knegt) Clarence & Annette Vander Heide — St. Catharines Melissa, Jordan, Caitlin Bill & Christine Vander Heide — Dunnville Mark, Kimberley, Brian, Tanya, Teri Bob Vander Heide — Wellandport & Lorraine VanderMaas (fiancee) Margaret & Huite Bruinsma — Dunnville Heather, Harm, Esther Betty & Tom Elgersma — Smithville Jason, Janica Patricia & Bill Burgoyne — Welland Rebekah, Daniel An open house will be held at our home address, R.R. #3, Wellandport, ON L0R 2J0 from 11 a.m. to 4:30 p.m. on Saturday, Sept. 7, 1991. Best wishes only.</div>	<div>Anniversaries</div> <div>1931 August 6 1991 "Commit your way to the Lord, trust in him" (Ps. 37:5). With thankfulness to the Lord for all the years he has given them together, we would like to share with you our joy on the occasion of the 60th wedding anniversary of our parents, grandparents and great-grandparents, ADRIAAN and KATHLEEN WALRAVEN (nee Traas) May the Lord continue to bless and keep them. Kees & May Walraven — Rilland-Bath, the Neth. JoAnne & Gerard Denbok — Collingwood, Ont. Gommert & Margaret Walraven — Kemptville, Ont. Leny & Joop Denbok — Collingwood, Ont. Adriaan & Connie Walraven — Georgetown, Ont. Tony & Carol Walraven — Georgetown, Ont. Ida & Wayne Clark — West Bloomfield, U.S.A. 39 grandchildren and 31 great-grandchildren. Open house on Aug. 3, 1991, from 7:30 - 10 p.m. in the Nottawa Hall, Hwy. 24, Nottawa. Home address: 16 St. Vincent St., Collingwood, ON L9Y 1N8</div>	<div>Help Wanted</div>	<div>Help Wanted</div>	
<div>Seeking a Pastor</div> <div>The First Christian Reformed Church of Medicine Hat, Alberta, a congregation of 86 families, is prayerfully seeking a new pastor to lead us in worship and into a mature Christian congregational life. If, as a pastor, you feel God may be leading you to our congregation, please write us for further information and church profile. Contact: Marian Bos, c/o Box 871, Medicine Hat, AB T1A 7G8.</div>				

Classified

Obituaries	Obituaries	Vacation	Help Wanted	Help Wanted
<p>On Wednesday, July 10, 1991, God in his infinite wisdom and care, took to be with him in heaven</p> <p>STEVEN DEGRAAF</p> <p>of R.R.#1, Cambridge, Ont., in his 12th year.</p> <p>Dearly loved son of Rene and Elizabeth and beloved brother of Christopher, Cheryl-Lynn and Joshua, all at home.</p> <p>Beloved grandson of Jack and Mini Lamain of St. George, and Corrie DeGraaf of Woodstock. He is predeceased by his grandfather Wiebe (1974). Dearly missed nephew of Deb DeGraaf, Woodstock, Stan & Tina Van der Kool, Beamsville, John & Nancy Lamain, Cumberland Beach, Ron & Kathy Lamain, Brantford, Jeanette & Melinda Lamain, St. George. His many cousins will miss him also.</p> <p>I have a place in heaven Please don't sing sad songs for me.</p> <p>Forget your grief and fears, For I am in a perfect place, Away from pain and tears ... I'm far away from hunger, And hurt and want and pride. I have a place in heaven, With the Master at my side. My life on earth was very good, As earthly lives can go, But paradise is so much more Than anyone can know ... My heart is filled with happiness, And sweet rejoicing, too. To walk with God is perfect peace, A joy forever new.</p>	<p>On July 10, 1991, the Lord took home, in the full assurance of his salvation in Jesus Christ his Lord, our dear husband, father, grandfather and great-grandfather,</p> <p>RIEMER (Ray) WIERSMA</p> <p>Born in the Netherlands 85 years ago, he immigrated to Canada in 1951.</p> <p>He will be sadly missed by his wife Rinskje (Rita) who shared his life for 59 years and his family: Joe & Hilda Wiersma — Chatham Deet & Harry Neutel — Cobourg Jake & Clara Wiersma — Chatham Jim Wiersma — Trenton Marg Wiersma — London</p> <p>Also surviving are 17 grandchildren and 22 great-grandchildren. Funeral service was held on Friday, July 12, 1991, at the First Chr. Ref. Church, Chatham, Ont. Correspondence address: Mrs. R. Wiersma, 40 Elm St., Apt. 123, Chatham, ON N7M 6A5</p>	<p>WASAGA BEACH</p> <p>Still looking for a great holiday? Come to Alton Lodges and enjoy our nine miles of sandy beach. Safe swimming for everyone. One- and two-bedroom housekeeping cottages. Give us a call at (705) 429-2420. Your hosts: Len and Rita Bette, Alton Lodges, R.R. #1, Site 130, Box 8, Wasaga Beach, ON L0L 2P0.</p> <p>Vacationing in the Niagara Region? Stay at the Red Mill Inn! 1131 Niagara St., Welland, Ont. Bill and Christine Van Oene Tel. (416) 732-2159 Drive a little, Save a lot!</p>	<p>YOUTH PASTOR</p> <p>The First Chr. Ref. Church, Abbotsford, B.C., is looking for a youth pastor (ordained/unordained) to strengthen and coordinate the congregation's ministry to and with youth. Church profile and job description available. Please send resumes and inquiries to:</p> <p>Search Committee, Abbotsford 1st CRC, P.O. Box 485, Abbotsford, B.C. V2S 5Z5 or contact R. Vanderwal (604) 823-6342</p>	
	<p>Help Wanted</p> <p>Social service work — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of Child Care Worker. The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Position commences in September. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.</p>	<p>Lakewood Christian Campgrounds R.R. #5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225</p> <p>Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and biking trails.</p>	<p>Calvinist Contact is in need of a Journalist</p> <p>to work three days a week out of the Niagara region</p> <p>Position open immediately. Please apply to the editor and supply resume. Training and experience desirable.</p> <p>Calvinist Contact 4-261 Martindale Road St. Catharines, ON L2W 1A1 Tel.: 416-682-8311</p>	
		<p>Accommodations</p> <p>BED & BREAKFAST Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike & Joan Havinga (416) 358-3534</p> <p>Bed and Breakfast Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p>	<p>The Institute for Christian Studies invites applications for a vacancy in</p> <p>Philosophy of Education</p> <p>This position involves teaching and research at the graduate (Master's) level, and supervision of the Institute's program in Education. The successful candidate must assent to the Institute's statement of Object and Purposes, and Educational Creed. A Ph.D. is required.</p> <p>Send letter of application, curriculum vitae, and names of references to:</p> <p>Dr. Harry Fernhout, President Institute for Christian Studies 229 College St., Toronto, ON M5T 1R4</p> <p>In accordance with Canadian Immigration regulations, priority will be given to Canadian citizens and permanent residents.</p>	
<p>Jan. 6, 1988 July 14, 1991</p> <p>"For the Lamb at the centre of the throne will be their shepherd, he will lead them to springs of living water. And God will wipe away every tear from their eyes" (Rev. 7:17).</p> <p>On Sunday, July 14, 1991, suddenly in her sleep, the Lord took to himself, our dear daughter and sister,</p> <p>LAURA ELISE JOHANNA DRUIF</p> <p>in her 4th year.</p> <p>Sadly missed by: Mommy and daddy, Betty and Gerry.</p> <p>Sisters: Andrea, 5 and Shawna, 14 months.</p> <p>Beloved granddaughter of Mr. and Mrs. Y. Verbeek, Acton, Ont., and Mr. and Mrs. H. Klinker, Sarnia, Ont. Also missed by her aunts, uncles and cousins. Funeral was held at First Chr. Ref. Church, Guelph, Ont. Rev. J. Hoytema officiating.</p> <p>Address: 132 Municipal St., Guelph, ON N1G 4R1</p>	<p>Full-time greenhouse worker required to assist in growing and maintenance. Contact Nanticoke Greenhouses, R.R.#4, Simcoe, ON N3Y 4K3. Fax no.: (519) 426-4431.</p>	<p>Two, fourth-year University of Toronto students are looking for accommodations near the university or subway from Sept. 1, 1991, to May 1, 1992. Will rent or consider room and board. Phone: (416) 765-3756.</p>		
	<p>Teachers</p> <p>HOUSTON, B.C.: Houston Christian School, located in the beautiful Bulkley Valley of North Central B.C., has a half-time Kindergarten teaching position available. Please address all inquiries to Mr. Doyle Smiens, Principal, Box 237, Houston, B.C. Phone: (604) 845-7736.</p>	<p>Personal</p> <p>Lady in her sixties would like to have a friend or pen pal. I like gezelligheid, and travelling. Please reply to: File #2569, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 and send me your phone number. Thanks!</p>		
<p>"The Lord is my light and my salvation, whom shall I fear?" (Ps. 27:1).</p> <p>The Lord called home, on Wednesday, July 17, 1991, our dear mother, grandmother and oma,</p> <p>AAFKE SCHIPPERS</p> <p>at the age of 87 years.</p> <p>Wife of the late Hendrik Schippers of Hamilton.</p> <p>Survived by two sons: Klaas (Winnie) Schippers — Burlington, Ont. Ed (Elly) Schippers — Hamilton, Ont.</p> <p>One daughter: Nelly Dokter, wife of the late Ed Dokter of Carlisle</p> <p>One sister in Bolsward, the Netherlands, 13 grandchildren and 34 great-grandchildren.</p> <p>Funeral service was held in the Burlington Chr. Ref. Church, New St., on Saturday, July 20, 1991, Rev. J. Kerkhof officiating.</p> <p>Correspondence address: K. Schippers, 2108 - Nr.1 Sideroad, Burlington, ON L7R 3X4</p>	<p>WILLIAMSBURG: Timothy Christian School is looking for a Grade 7/8 part-time teacher (approx. 80%) for September, 1991. Please send applications to Principal, Timothy Chr. School, R.R.#1, Williamsburg, ON K0C 2H0, or call (613) 535-2687 (school) or (613) 535-2152 (home).</p>	<p>Employment wanted</p> <p>A 22-year-old man in Holland needs a job on a farm in Canada to complete his immigration application. He has lived in Canada before for 2½ years and has that many years of experience with dairy and pigs. For more information, write to Mr. and Mrs. Luke Schipper, Tober Rd., Smithville, ON L0R 2A0 or call (416) 957-2153.</p>		
	<p>Real Estate</p> <p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 Sid Vandermeulen</p> <p>Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>Don't rob yourself of more business — advertise in our classified pages!</p> 	<p>Attention: Pastors</p> <p>The Canadian Chaplain Committee invites inquiries from members of the clergy about the possibility of chaplaincy service in both the regular and reserve forces of our country. Since the process of selection and recruitment is a lengthy one, interested members of the clergy should express their desire no later than the fall of this year.</p> <p>For detailed information apply to: The Committee, 342 Arrowhead Pl., Kingston, ON K7M 3L3; (613) 549-2900</p>	

Classified/Events

Vacation

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Events

40th ANNIVERSARY

The Christian Reformed Church of Dresden, Ont. will celebrate its 40th anniversary, D.V., on August 18, 1991.

Agenda:

- 8:30 a.m. Coffee and muffins for guests arriving early.
- 9:30 a.m. Worship service. Coffee after the service. Lunch, soup and buns for out-of-town guests.
- 3:00 p.m. Worship service followed by program, unannounced, and light lunch.

All former members are invited. Housing available if needed (call Clerk for request). If you are unable to come, you may send best wishes to the Clerk:

John Okkema
Box 418
Dresden, ON N0P 1M0
Phone: (519) 683-2506
Fax: (519) 627-6922

Events

Orthodox Christian Reformed Church of Kelowna

Worship services
10:00 a.m. & 4:30 p.m.
at

1134 Bernard Ave.
P.O. Box 5153
Kelowna, BC V1Y 8T9

Phone:

(604) 769-5631
(604) 763-9264

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Ontario Christian Reformed Church School Association 34th ANNUAL CONVENTION

"LET'S HONOUR HIS NAME"

Saturday, September 21, 1991 — 8:30 a.m. - 4:00 p.m.
at REDEEMER COLLEGE, ANCASTER, ONTARIO

Host: Fellowship Christian Reformed Church Ancaster, Ont.

For more information and registration contact your
Church School superintendent or phone 519-884-6044

Events

LONDON CAMPUS MINISTRY

of the Christian Reformed Church
at the University of Western Ontario
and Fanshawe College
invites students to:

Friday, September 6, 5:00 - 7:00 PM, FIRST YEAR STUDENT BBQ:

If this is your first year of school in London (whether you're an undergraduate, mature, or post-graduate student) you are invited to a BBQ at Ken and Anita Boonstra's house, 1035 Brough St., 438-1242.

Sunday, September 8, 6:00 PM, WELCOME TO STUDENTS worship:

The First Christian Reformed Church of London, 513 Talbot St., welcomes you to worship and fellowship with a special evening service. Call Ken Boonstra if you need a ride. After the service there will be coffee and dessert at the Boonstra's.

Wednesday, September 11, 5:30 PM, COST SUPPER FELLOWSHIP:

Our weekly student fellowship suppers and discussions will begin on this date with a time of PRAISE AND PRAYER at the Boonstra's, 1035 Brough St.

Please call Ken Boonstra at (519) 438-1242 for more information.

Christian Festival Concert

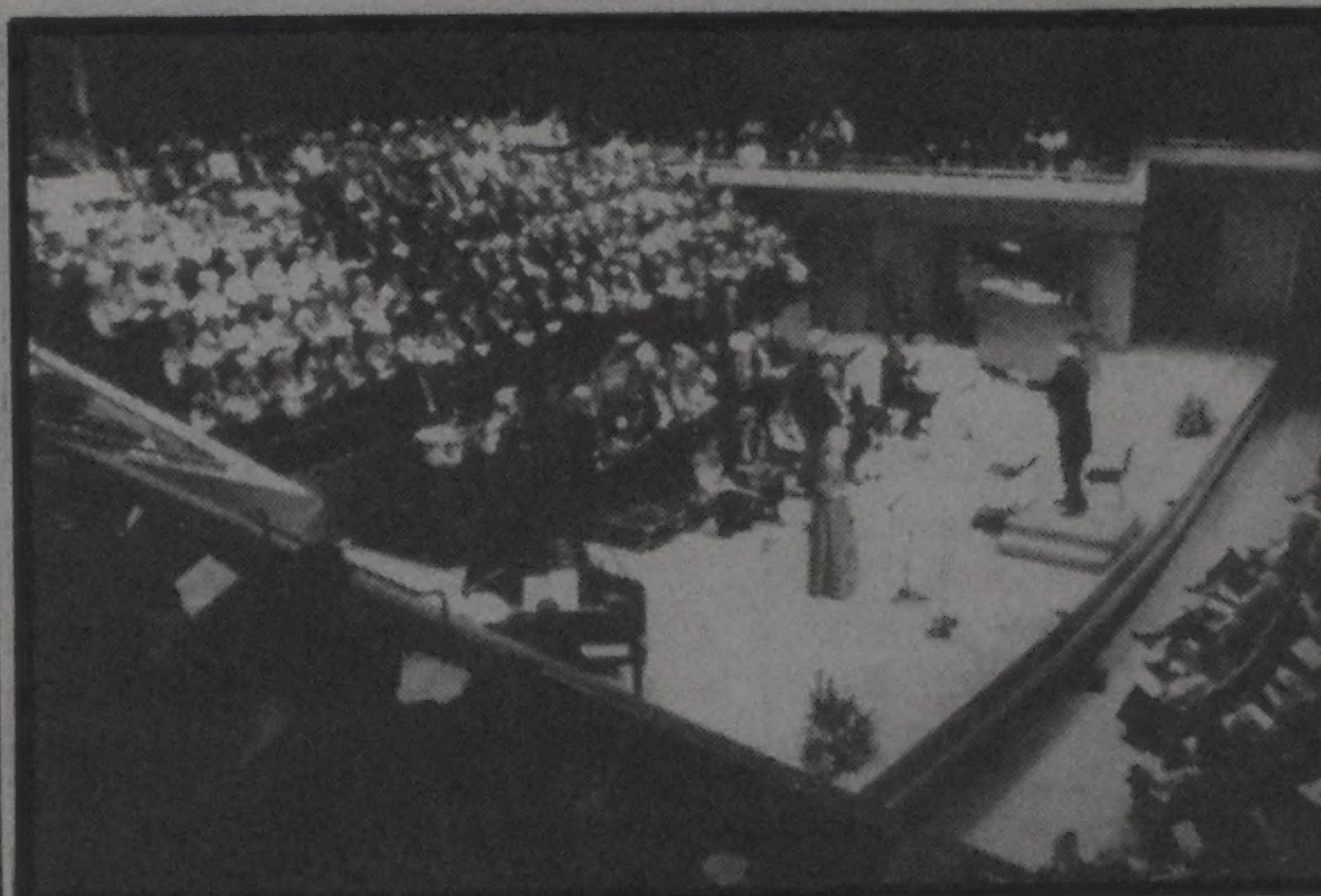
By the Choirs and Brass of the

Ontario Christian Music Assembly

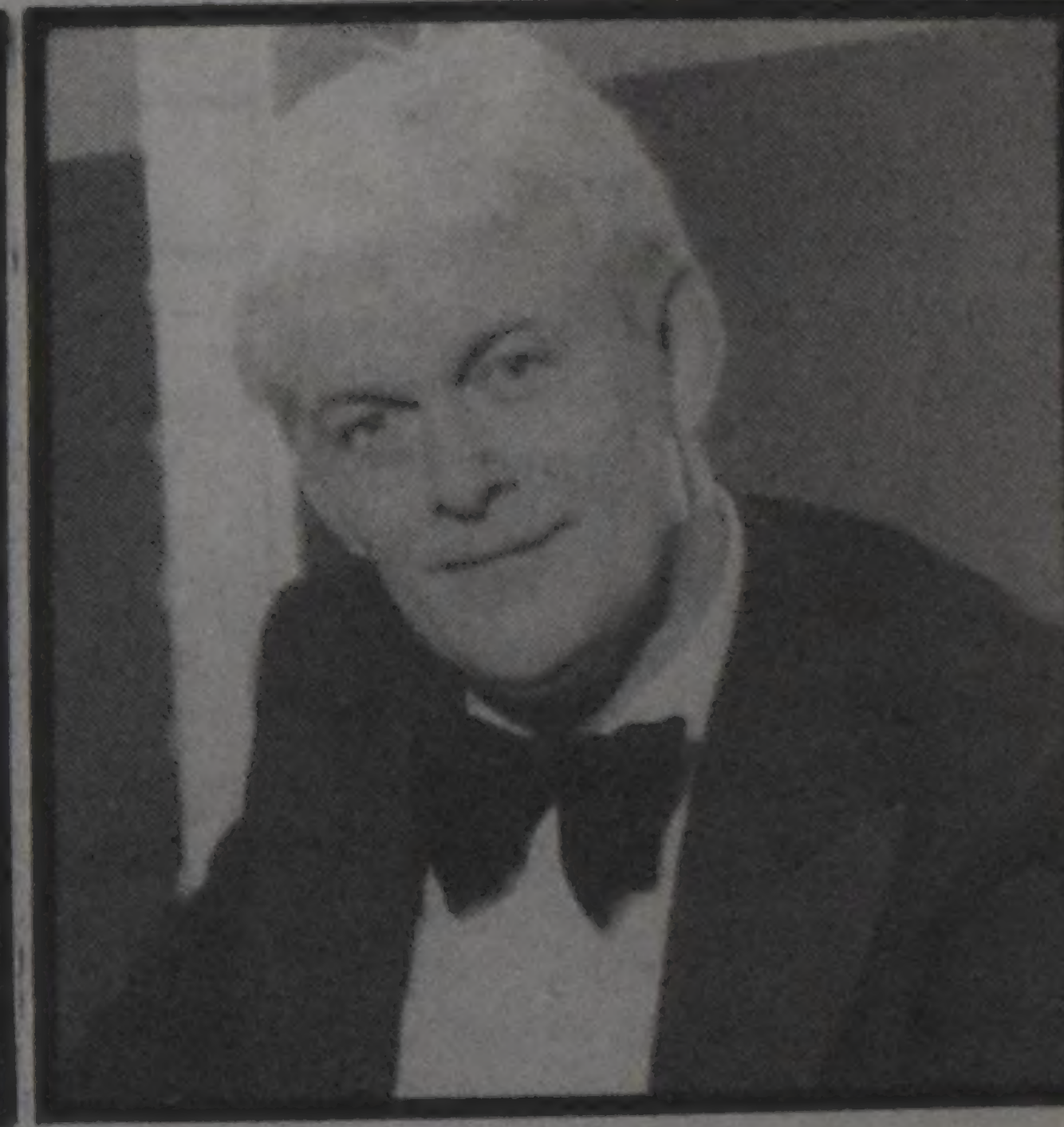
Celebrating its 30th Anniversary at

ROY THOMSON HALL

Monday, November 18, 1991 at 8:00 p.m.



Choir & Brass of the OCMA & Guests



Leendert Kooij, Director

THE PROGRAM INCLUDES:

A wealth of beautiful music, both vocal and instrumental; Exciting choruses from Oratorios; The solemn sound of a large choir; Organ & Piano duet; The Kooij Sisters; Beautiful Gospel Music; Audience Participation; Soprano Solos; And much more....

GUEST ARTISTS: Etty van der Mei, Soprano; Dirk Out, Organ & Piano;
Andre Knevel, Organ & Piano.

TICKETS: Main Floor & Mezzanine	\$18.00
Balcony (Middle)	\$15.00
Balcony (sides)	\$12.00

Order your tickets from:

Ontario Christian Music Assembly
90 Topcliff Avenue, Downsview, Ontario M3N 1L8

Tel. (416) 636-9779

Please enclose payment. Seating is limited so don't miss this truly exciting event!

Queens University
Kingston Campus Ministry

OPEN HOUSE GENEVA FELLOWSHIP

9 a.m. - 4 p.m.
August 31, 1991
104 Queen's Cr.

Dr. Bill Van Groningen
Campus Pastor,
(613) 545-2962



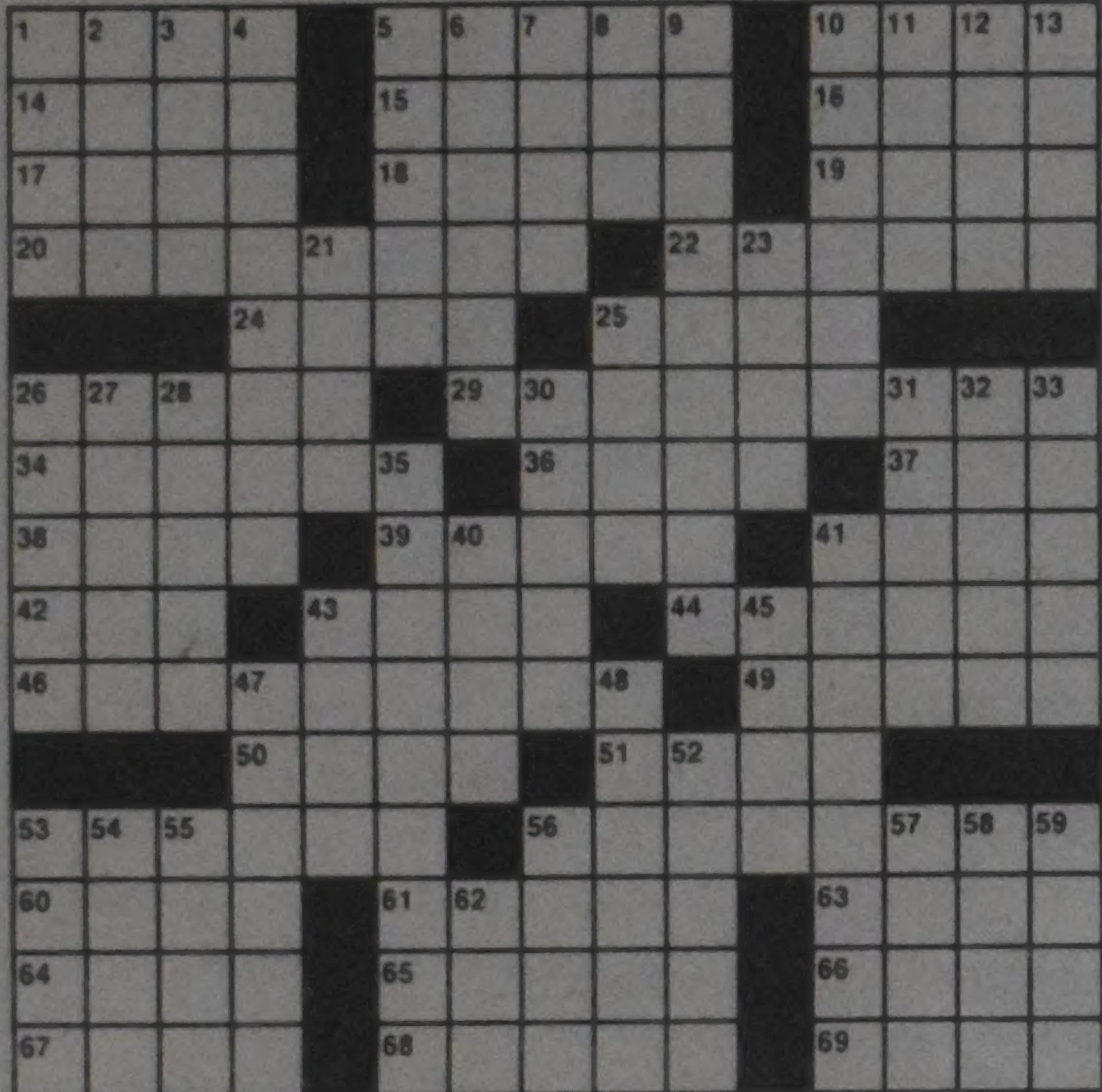
Events

Calendar of Events

Weekly puzzle

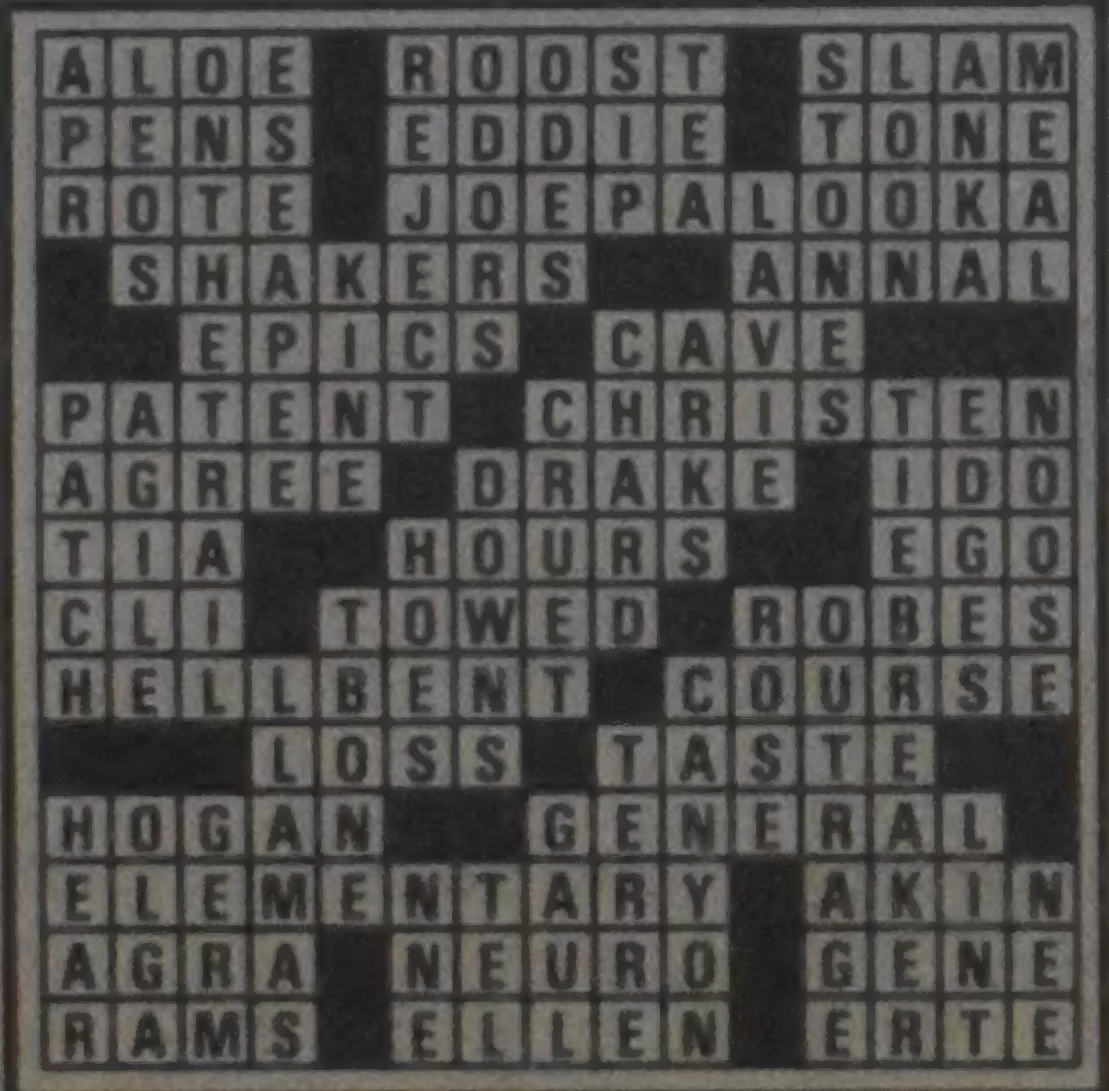
by I. Miller

- ACROSS
- 1 Starting with
 - 5 Of a silver-white element
 - 10 Children
 - 14 Bamako's land
 - 15 — acid
 - 16 King of humor
 - 17 Probability
 - 18 Cotton candy ingredient
 - 19 Actress Moreno
 - 20 Impetuosity
 - 22 Unkempt
 - 24 Be an omen of
 - 25 Part of TLC
 - 26 Slugger Hank
 - 29 Chitchat
 - 34 Surgeon
 - 36 Christiania today
 - 37 Commit perjury
 - 38 Rocker Billy
 - 39 Cropped up
 - 41 Exile site
 - 42 Ump kin
 - 43 Slant
 - 44 Sahara
 - 45 Cuddled up
 - 49 Colors
 - 50 Domicile
 - 51 Pre-med course: abbr.
 - 53 Judge's office
 - 56 Standards
 - 60 Part of a plot
 - 61 Famous
 - 63 Turnip e.g.
 - 64 Quay
 - 65 Spooky
 - 66 "Leave — Beaver"
 - 67 Singer Arnold
 - 68 Stable tenants
 - 69 Gent



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Last week's puzzle



- DOWN
- 1 God of love
 - 2 Actress Thompson
 - 3 Auto notable
 - 4 Glass house of sorts
 - 5 Stationed
 - 6 Entertains
 - 7 Manipulates dishonestly

- 8 Once — lifetime
- 9 Rounded up
- 10 An apple for Tell
- 11 Dismounted
- 12 Computer fodder
- 13 Obstacle
- 21 "Then there were —"
- 23 Woody's son
- 25 Musical Mama
- 26 Blazing
- 27 Priscilla's man
- 28 Mansards
- 30 Elk
- 31 Mel or Fred
- 32 Cuba — (rum drink)
- 33 "Endymion" poet
- 35 Umbrella salesman's hero?
- 40 Indy event
- 41 Cryptic
- 43 Yahoo

- 45 Coup d' —
- 47 In good spirits
- 48 Evolutionary individual
- 52 Ball clubs
- 53 Dracula garb
- 54 Etcher's fluid
- 55 TV equine
- 56 Mrs. Dithers of the comics
- 57 Portnoy's progenitor
- 58 Jot
- 59 At the summit
- 62 Recent: pref.

- Aug. 23 RCBPO Chatham Chapter meets at 7 a.m. at Smittys, Chatham, Ont. For info. call Win Elzinga at (519) 354-2193.
- Aug. 28 RCBPO Niagara Chapter meets at 7 a.m., CLAC office, St. Catharines, Ont. For info. call Gary Van Dyk at (416) 934-9952.
- Aug. 25 Dutch service at the CRC, Ancaster, Ont., 3 p.m., led by Rev. H.R. DeBolster.
- Aug. 28-Sept. 11 "Vrouwen van Oranje," important women of the House of Orange from 1506 to 1991 dramatically displayed: Aug. 28: 7:30 p.m., Maranatha CRC, St. Catharines, Ont.; Aug. 30: 2 p.m., CRC, Smithville, Ont.; Aug. 31: 7 p.m., Mountainview CRC, Grimsby, Ont.; Sept. 3: 7:30 p.m., Holland Chr. Homes, Brampton, Ont.; Sept. 4: 7:30 p.m., Chr. School Gym, Jarvis, Ont.; Sept. 5: 7:30 p.m., Mount Hamilton CRC, Hamilton, Ont.; Sept. 6: 7:30 p.m., Knox Chr. School Gym, Bowmanville, Ont.; Sept. 7: 2 p.m., CRC, Willowdale, Ont.; Sept. 9: 7:30 p.m., Chr. School Gym, Woodstock, Ont.; Sept. 10: 8 p.m., Lambton Chr. High School, Sarnia, Ont.; Sept. 11: 8 p.m., New Street CRC, Burlington, Ont. For info. call Jan De Vries at (416) 8266 or Steve Stelpstra at (416) 632-1400.
- Sept. 13 CCM-Kitchener resumes study of Belgic Confession (Art. 8) at 8 p.m. in Faith Missionary Church, Kitchener, Ont.
- Sept. 14 "Bond van Wapenbroeders" will have a Canada

- Sept. 19 Day in Kitchener, Ont. A delegation from Holland will be present. For info. call Chris (648-5155) or Bert (522-2376).
- Sept. 20-21 CFFO Provincial Board meets at Muddy Duck Restaurant, 360 Steeles Ave., Milton, Ont. (south of Hwy. 401, just east of Hwy. 25). For info. call (519) 837-1620.
- Sept. 21 Third All-Ontario Conference of the Committee of Concerned Members of the CRC. At Maranatha CRC, Woodstock, Ont. Speakers: Revs. J. Vander Kooi, Ray Lanning and Paul Murphy. For info. call (416) 562-4276.
- Sept. 21 The 1991 fall retreat for "Aware" at First CRC, Taunton Rd., Toronto, Ont. From 9 a.m. - 4:30 p.m. An opportunity to talk about many sides of lesbian/gay life inside or on the edge of the church. \$5 charge for lunch and refreshments. For info. call Linda at (416) 694-3857.
- Oct. 9 RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, Ancaster, Ont. For info. call (416) 524-1203.
- Oct. 12-13 Twenty-fifth anniversary of the Ottawa Christian School, Ottawa, Ont. For info. call (613) 722-5836.
- Oct. 19 "Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, Thornhill, Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario.

ATTENTION SENIORS!

1 BEDROOM APARTMENT AVAILABLE

Wellington Christian Home is a 52-unit seniors apt. complex located next to Mt. Hamilton Christian Reformed Church. This apartment is located on the ground floor and features an oak kitchen, LR/DR combination, lge. B.R. plus a 4 pce. bath & storage room. This is a very attractive unit facing south overlooking the courtyard. For more info. on this unit, which is being offered on a life-lease plan, please call Board member Fred Hagen at (416) 541-4549 or write to Mrs. Emily Prins, Secretary, at 4125 Hwy. #53 East, R.R.#1, Hannon, ON L0R 1P0.

Church news

Christian Reformed Church

Calls extended
— to the Lighthouse, Toronto (Willowdale, Toronto, calling church), Cand. Fred Witteveen, on behalf of CR Home Missions. This is a "term call," initially for two years, the first of which would be spent as a "resident" supervised by Rev. Patrick Paas of the Lighthouse.

Calls accepted
— to First, Brantford, Ont., Cand. James Klazinga.
— to Ebenezer, Leduc, Alta., Rev. Harry Vriend of Goderich, Ont.

Address changes
Rev. Henry Numan, 611 Woodcreek Dr., Lynden, Washington 98264. Phone: 206-354-8625 (home); 206-354-1448 (office); effective immediately.

Rev. Homer Samplonius, 3 Pearson Rd., Brampton, ON L6Y 2M9; effective immediately.

Rev. Jack Van de Hoef, 314 Laughton Cresc., Strathroy, ON N7G 1H7; effective immediately.

Rev. Harry Vriend, 78 Bella Coola Dr., Leduc, AB T9E 4H4; effective Sept. 1, 1991.

Rev. Bert Slofstra, 2220 Guilford Dr., Abbotsford, BC V2S 4Z4; effective immediately.

Canadian Reformed Churches

Calls received
— to Ancaster, Ont., Rev. George van Popta of Ottawa, Ont.
— to Grand Rapids, Mich., Rev. P. Feenstra of Guelph, Ont.

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Books

Robert VanderVennen, book review editor

Science and faith

How Christianity has shaped science

CREATION and the HISTORY of SCIENCE CHRISTOPHER KAISER



Creation and the History of Science, by Christopher Kaiser. Grand Rapids, Mich.: Wm. B. Eerdmans, 1991. ISBN 0-8028-0197-8. Softcover, 316 pp., \$22.95. Reviewed by Robert VanderVennen.

This book establishes its own place among important surveys of the history of physical science by highlighting how scientists have worked with the biblical ideas of creation and providence from early Christianity to the 20th century. It is an impressively written collation of much information which moves well within its intended focus. The book deals only lightly with the biological sciences.

The fundamental idea that Kaiser traces is that God subjected the entire universe to a single code of law at the beginning of time. This comprises three distinct ideas: the comprehensibility of the world, the unity of the heavens and earth, and the relative autonomy of nature. "Relative autonomy" is the self-sufficiency the universe possesses because God has given it laws of operation, freeing it from chaos and giving it life. Regularity is a sign of God's presence, not his absence, as deists would say.

The creationist tradition lies at the foundations of modern Western science, says Kaiser. Western technology builds on the Christian integration of Greek engineering and the Jewish understanding of the need for physical redemption. Belief in the value of medical

science was closely related to belief in creation and the ethic of selfless service.

With the rediscovery of Aristotelian science in the 13th century the right of the church to specify the criteria for truth became contested. There began the struggle to reconcile the Christian faith with a science which seems to owe nothing to faith. There was movement from a view of the cosmos subject to divinely ordained laws, to emphasis on the transcendence of God and a deterministic course of nature, to a dichotomy between God's normal role of preservation and displays of his supernatural power, to the energizing of a clockwork mechanism.

Reformation not a determinative factor

Kaiser qualifies the importance of the Reformation by saying, "The Reformation emphasis on the creation and comprehensibility of the world was a factor, but not a determinative factor, in the history of science." Examining Reformation theology for its effect on science, he sees a positive effect that it gave the sciences unprecedented legitimacy and popularized the criterion of social benefit. Negatively it conservatively held to Aristotelian cosmology and hence was not open enough to new ideas.

In the 17th century creationists developed in different directions. Mechanist philosophers like Descartes and Boyle saw matter as

entirely passive. Spiritualists saw matter as inherently active due to the presence of individual spirits or energies within matter. Platonists and Newtonians saw matter as passive in itself but as activated by spiritual or supra-mechanical principles which governed groups of bodies.

For Newton, who dominated science and thinking about science for a century after his death, laws of nature depended on God's immediate presence as much as a breathing organism depends on its life principle. Kaiser provides a long and masterful discussion on how creationists who followed Newton related to his ideas.

Until the end of the 18th century, when Newton's direct influence waned, people needed to be convinced that the earth was a *stable*, not a chaotic, environment. Many post-Newtonians put God out of a job, and people needed to be convinced that the earth is a *meaningful* place, says Kaiser.

Modern move from creationism to materialism

In modern times thinking has moved from creationism to materialism. The causes of this dramatic shift are complex, but factors Kaiser points to are the specialization of science, the inherent instability of Cartesian dualism, and the increasing perception that nature is self-sufficient, not needing the direct operation of God. In the mid-18th century d'Alembert made a clean break with the synthesis of science and theology and laid the basis for positivism as he urged scientists not to become involved in metaphysical controversies.

Kaiser says that "an operational faith in God as creator was a vital factor in the development of all branches of science until the late 18th century." That was the creationist tradition.

The more inquirers looked into *how* the universe worked, rather than *why*, the more the creationist tradition unravelled. The really hard question of the intimate connection between belief in God and physical explanation was never satisfactorily answered. To establish that intimate connection is a major problem in our day.

Christopher Kaiser is professor of systematic theology at Western Seminary, Holland, Michigan. He holds a Ph.D. in astro-geophysics and is obviously a first-rate historian of science. He ties together an enormous amount of information in a coherent and very literate way. The book deserves a wide reading.



Friends of God

Wayne Brouwer

Work (II)

"...Establish the work of our hands" (Psalms 90:17).

When Kunio Odaka summarized the five perspectives on work in his society, he was writing pages from the journals of each of our lives.

For those of us who wear with pride the banner of the old "Protestant work ethic," we find life and work to be one and the same thing. God created for us work and work is what we better do! You know the saying: "Idle hands are the devil's workshop!"

The story is told about a woman who called her pastor and said, "Say! I really wanted to talk with you yesterday but every time I called I got your answering machine!"

"Well," said the pastor, "if it was an emergency you could have left a message or called one of the elders. Yesterday was my day off."

"Day off!" she exclaimed. "Don't you know that the devil never takes a day off?"

"That's true," he replied. "And you know what? If I never took a day off, I'd be just like him!"

Probably so!

Life is leisure

On the other hand, in much of our modern society life is reduced to leisure. We live to play and hate the drudgery of our work routine. Philip Larkin writes:

*Why should I let the toad work
Squat upon my life?*

*Can't I use my wit as a pitchfork
And drive the brute off?*

*Six days of a week it toils
With its sickening poison —
Just for paying a few bills!
That's out of proportion.*

The Seven Dwarfs in Snow White whistled on their way to the mines and cheerily sang:

*Heigh ho, heigh ho!
It's off to work I go!*

But now our bumper stickers cry:

*I owe, I owe!
It's off to work I go!*

In a little poem called "Work," Charles Lamb steals his way into our hearts:

*Who first invented work and bound the free
And holiday-rejoicing spirit down?*

And Kingley Amis tells us the thoughts of a young man in one of his novels: "Work was like cats were supposed to be: if you disliked and feared it and tried to keep out of its way, it knew at once and sought you out and jumped on your lap and climbed all over you to show how much it loved you. 'Please God,' he thought, 'Don't let me die in the harness.'"

Sounds a lot like people we know, doesn't it? Maybe it even sounds like people we are!

Climbers

And then there's that third group, the corporate ladder climbers, the "Yuppies" and others in our society who feed on work and let their jobs consume them.

"A man with a career," says Hobbes, "can have no time to waste upon his wife and friends."

Or in the words of Noel Coward: "Work is much more fun than fun!"

Divided hearts

Some of us may find ourselves in that fourth group cited by Odaka, the one that splits life into two separate parts, work and leisure. We don't find our work overly tedious or meaningless, but when we've put in our 40 hours we set it aside and step into our other world of family and friends and recreation.

None of these seems completely in harmony with what our faith tells us about life, does it? Let's give it another look next week.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.